

PREFACE

THE Essays of Montagne, which are it once the most colorated and the most permanent of his productions, form a magazine out of which such writers as Laron and Shakespear did not dividum to help themselves, and indeed, as Hallam observes, the Frenchman's literary importance largely results from the share which his mind had in influencing other minds coeval and subsequent But, at the sine time estimating the value and rank of the Essavist, we are not to leave out of the account the drawbacks and the circumstances of the period, the imperfect state of edication, the comparative is unity of books, and the launted opportunities of intellicitual intercense. Montagne freely borrowed of others, and he has found Montagne freely borrowed of others, and he has found

men willing to borrow of him as freely We need not wonder at the reputation which he with seeming facility achieved He was, without being aware of it, the leader of a new school in letters and morals His book was different from all others which were at that date in the world. It diverted the uncent currents of thought into new channels. It told its readers with unexampled frankness, what its writer's opinion was about men and things, and threw what must have been a strange kind of new light on many matters but darkly understood Above all, the Essavist uncased himself and made his intellectual and plix sical organism public property He took the world into his confidence on all His essays were a sort of literary anatomy where we get a diagnosis of the writer's mind, made by humself at different levels and under a large variety of operating influences

The text of these volumes is taken from the first obliving of Carton's version print 1 in 3 vol. 870, 1685 6. In the earliest impression the critors of the prices are corrected in rich as far is page 240 of the first volume and all the lations follow one anoth in Thirt of 1685 6 was the only one which the trunclator lated to see . He died in 1687.

It was considered imperative to correct Custon's translation for a careful collision with the rarrorium edition of the original Paris 1854 4 wto. Swo or Timo, and prailled presages from Thorous earther undertaking have oversomally been mearted at the foot of the page. A sketch of the Lafo of the Author is subjound.

The be-setting sim of both Montapine's translators seems to have been a propensity for reducing his language and phraseology to the language and phraseology of the age and country to which thes belonged, and, moreover, for inserting paragraphs and words not here and there only but constantly and hubitually from an evident deare and row to cheadate or strengthen their author's meaning. The result has generally been unfortunate, and I have in the case of all these interpolations on Cotton's part, felt bound where I did not cancel them to throw them down into the notes, not thinking it right that Montapine should be illowed any longer to stand sponeor for what he invertigated in the claim of the control of the change to stone the country where it and relocant on the other hand, to suppress the introding matter cattrely, where it appeared to possess a value of its own

Not is redundancy or paraphrase the only form of transgression in Cotton for there are places in his author which he thought proper to omit, and it is hardly necessary to say that the restoration of all such matter to the text was considered essential to its integrits and completeness

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SOME ACCOUNT OF THE LIFE OF MONTAIGNE.

THE author of the Essays was born on the last day of February, 1583, at the chateau of St Michel de Montau ne His (ather, Pierre Evquem, écuyer, was successively first Jurat of the town of Bordeaux (1580), Sub-Mayor (1566), Jurat for the second type in 1540, Procureur in 1546, and at length Mayor from 1553 to 1656 He was a man of austere probity, who had "a particular regard for honour and for propriety in his person and attno a mighty good faith in his speech, and a conscience and a religious feeling inclining to superstition, rather than to the other extreme " Pierre Eyquem bestowed great one on the education of his children, especially on the practical side of it To associate closely his son Michel with the people. and attach him to those who stand in need of assistance, he caused him to be held at the font by persons of the meanerst position, subsequently he put him out to nurse with a poor rillager, and then, at a later period, made him accurron himself to the most common sort of hiving, taking care, nevertheless, to cultivate his mind, and superintend its development without the exercise of undue rigour or constraint Michel, who gives us the minutest account of his earliest years, charmingly narrates how they used to awake him by the sound of come agreeable music, and how he learned Latin, without suffering the rod or shedding a tear, before beginning French, thenly to the German teacher whom his father had placed near him, and who never addressed him except in the language of Virgil and Cic-re-The study of Greek took precedence At six Tears of age -c== Montaigne went to the College of Guienne a' Bordeaux, war he had as preceptors the most enument scholars of the state-conturt, Nicolas Grouchy, Guerente, Marst, and Brands At thuteen he had passed through all the class, and as a " destined for the law he left reheal to study thes sersion next information that we have is that m I'm he re-

٦ì

his thought just as they occurred to him. Those thoughts became a book, and the first draft of that book, which was to confor immortally or the writer, appeared a Bordewar in 1850 Montagne was then fift; saven, be had suffered for some tears past from reach cohe and gravel, and it was with the necessity of distraction from his pain, and the loops of deriving r life from the waters, that he undertook at this time his Italian tour of which on inturary, distrated to his secretary, is extant, and has been see yatch printed.

Monfaigne fracelled, just as he wrote, completely at his case, and without the least constraint, turning, just as he fanced, from the common or ordinary roads taken by tourists. The good inne, the soft beds, the fine views, attracted his notice at every point, and in his observations on men and thimes he

confines himself chiefly to the practical side

At Roan the at first pair up at the Orea, but subsequently hared, as the thing crowns a mouth, three flue furnished rooms in the showe of a Spaniard, who included in these terms the use of the hitchen hree Walt most among them in the Eternal Cirt was the number of Fruedmen be met, who all saluted him in his natus tongue, but otherwise he was very comfortable, and his stay extended to fix mouther.

Sceptical as Montsigns shews himself in his books, yet dimins in vegipin in Rome be mainfested a great regard for rolligion the solicited the honour of being admitted to has the feet of the Helpy Tather, Gregory XIII, and the Pontiff exhorted in always to continue in the devotion which he had hitherto extablished to the Church and the service of the Most Chirestian

Inhited to the Church and the service of the Acet Christian New States, 18 and 18 and Allescovite ambiestedor, the second who had come to Borne street the postulicate of Faul III "line moster had deepatches from his court for Yenice, didressed to the Grand Gottino of the Suproy The court of Vusican's had at that time such limited relations with the other power of

Europe, and it was so imposed in its information, that it thought Venice to be a dependency of the Holy See." Before quitting Rome, Montagne received his diploma of

out-ouship, by which he was treatly flattered, and offer a vest to Twoh he set rut for Lorette, stopping at Aboon. For a visit Obbus. He arrived at the beginning of May, 1681, at Bagno della Julla, where he established humself, in order to try the water

¹ In 1892 the municipality of Rome let into the wall of this hotel a methic tablet commensurative of Montagnes visit there as well as of his receipt of civic honours

The greater par of the entire in the Journal giving the sarrival at the first Frinch town on his homeward route are in Ital an because he wished to exerc se himself in that language. The minint and contain watchfunces of Montaigne over

In minute and coustan watchinings of Montaigne over his health and over himself might lead one to suspect that execute fear of dea h which degenerates into coward co. But was it not rather the fear of the operation for the stone at the

time really formidable?

He was still at the waters of Le Ville when on the 7th been ember John he kerned by the tert has he had been develoned Mayor of Bordenn on the 1st Jugnet preceding. The middle greater made him hatten had shear were send from Laces he was the still been send to the still be some of the still been send to the still be the still been send to the still be still been send to the still be still been send to the still be still

The gentlemen of Bernleaux says he elected me Marco of their town while I was at a distance from Finnee and far from the thought of such a thing I exce u.d. in well but they gave me to undersimed that I was wrone in so done it being also the command of the large that I should stand. This is the

letter which Henry III. wrote to him on the occasion

Mosther to Movinova,—Innomenia at I hold in gradsestem your fishier and realows on to my ceremes it has been a pleasure to me to learn that you have been chosen mayor of my fown of Bordeau. I have had the agreeable duty of confirming the selection and I date that now willing's seamthant it was made during your district seames wherefore it of my dearer and I require and comman streets which you do proceed withlow delay to either on the other service it you received so leaving the a call. And so you will at in I manner way agreeable to me while the centrary will displease me greatly. Praying Ged M de Mentagen to have you in Mary

Written at Paris the 2 th day of \overmore loSI

Amoht of my Order Gentleman in Ordinary of my Chamber being at present in Lome

m7

Montaigne, in his new employment, the most important in the province, obeyed the axiom, that a man may not refuse a duty, though it absorb his time and attention, and even involve the sacrifice of his blood Placed between two extreme parties. ever on the point of getting to blows, he shewed himself in m retree what he is in his book, the friend of a middle and term

perate policy He applied himself in an especial manner to the maintenance of peace between the two religious factions which at that time divided the town of Bordesux, and at the end of his two first years of office his grateful follow estizens conferred on him (in 1588) the mayoralty for two years more, a distinction which had been emoved, as he tells us only twice before On the expire tion of his official career, after four years' duration, he could say fairly enough of husself, that he left behind him neither

hatred nor cause of offence In the midst of the cares of government, Montaigne found lessure to revise and enlarge his Essays, which since their appearance in 1580 had been continually receiving augmentations in the form of additional chapters or papers. Two more editions were printed in 1582 and 1587, and during this time the author, while making alterations in the original text, composed part of the Third Book He went to Paris to make arrange ments for the publication of his enlarged labours, and a fourth impression in 1588 was the result. He remained in the capital some time on this occasion, and it was now that he met for the first time Mademonselle de Gournay Gifted with an active and inquiring spirit, and, above all, possessing a sound and healthy tone of mind, Mademoiselle de Gournay had been carried from her childhood with that tide which set in with the sixteenth century towards controversy, learning, and knowledge She learned Latra without a master, and when, at the age of eighteen, she accidentally became possessor of a conv of the Essays, she was transported with delight and admiration

She guitted the clusteau of Gournay, to come and see him We cannot do better, in connect on with this journey of sympathy, than to repeat the words of Pasquier "That young lady, alhed to several great and noble families of Paris, proposed to herself no other marriage than with her honour, enriched with the knowledge gained from good books, and, beyond all others from the essays of M de Montaigne, who making in the vear 1589 a lengthened stay in the town of Paris, she went there for the purpose of forming his personal acquaintance, and her mother, Madama de Goutnay, and herself took him back with them to their chuteau, where, at two or three different times. he spent three months altogether, most welcome of visitors" He was in his sixtieth year. It was the 18th September,

1,002 Montaume was burned near has own house, but, a few months after his decease, his remains were removed to the church of a Commandor of St. Antoine at Berdeaux. His monument was restored in 1803 by a descendant! It was seen about 1808 by an Langha traveller (M. St. Johns, Jan du say then in 1808).

presert ation

In 1703 Mademoiselle de Gournay published a new edition of Montique's Essars, and the first vith the latest emendations of the author, from a copy presented to her by his widow, and which has not been recovered, although it if known to have been in a castelence rome, sure after the date of the impression

made on its mithority

mans on its Minortupnes literary productions appear to have been a covered by the generation numericately executing many and an age, has genus gray us to use appreciation in the eventuella certurar, when such great waits areas as La Praiver, Mollace, La Fontame, and Midanus de Sécrigue. "O' evelarmed the Chiefe lame det Rochers, what equitin compans he is, the deer many let us my old friend, and just for the rescon that he is so, he alana seems use. My dolf not present that he is so, he alana seems use. Wy dolf not man a company to a first dark seems the man and the seems of the mollace, but it is possible, and it is some first dark seems the man and the seems of the seems of the deer man lime, a some reprehended the hermoneurs seem of his various, to those their important members, and epicientism Seem Passal who had care fully read the Lessa v. mil ganced no shall probe by the my day to be supported by the my day of the seems of the Man and Manthey and the seems the increasing Seems and the seems of the Manthey seems the probe by them, and into spars the increasable man and the seems of the Manthey seems the man and the seems of the seems of the Manthey seems the man and the seems of the seems that the mans of the seems of the Manthey seems of the Manthey seems of the Manthey seems the man and the seems of the presents. But Manthey seems the seems of the Manthey seems the seems of the Manthey seems of the Manthey

those days "Montaigne the Tempet," by Bayle St. John, 1858 2 vols

Syn, 14 one of the most delightful Looks of the kind

If In Parts correspondent of the "Duly New," under date of the 18th Mark 1886, writes — The remains of Mantagan, were on Flures'an magning, ramoved to the real of the new University insulations at Berdinary. Several species were never, and Machanish and decentary as decentary as descentary as descentary of the monation. That illustrates Berdinary was part in our then monation. That illustrates Berdinary was part in our then Department as the regarded as the father of I renied publishely, held a direct nation on the mand of Shakespoor. Virtual Higgs of the production of the mand of Shakespoor. Virtual Higgs of the direct action on the mand of Shakespoor. Virtual Higgs of the direct factor of the relative should to the graver form of thought of which "Hamilet's an example." Shakespoor a large pre-secol a corn of Montagane Leon, a victor lingo concluded that he not only displayed them a good mastern book using a rarriy in unif-

THE AUTHOR TO THE READER!

READER, then bust here an Lonest book, it doth at the outset forewarn thee that, in continuing the same, I have proposed to muself no other than a domestic and private end I have had no consideration at all either to the ser vice of to my glory. My powers are not capable of any such design. I have dealy ted it to the particular commodity of my kinstalk and triends so that brying lost me (which they must do shortly) they may therein secover some traits of my conditions and humours, and h. that means preserve more whole and more life like, the knowledge they had of me Had my intention been to seek the world's favour I should wre's have adorated myeli with borrowed beauties. I desire therein to be TRUE of I appear in name own genuine, simple, and ords hary manner, without study and artifice for it is myself I paint My defects are therein to be read to the bie, and ms imperfections and me natural form, so for as public prefere buth permitted me. If I had lived among those nations which (they say, vet do all under the sweet liberty of natu e's primitive hws, Lessure thes I would most willingly liave printed myself quite rolly and quite raked. Thus, reader muself am the matter of my book there's no reason thou shouldst employ the leasure about so freedoms and rom a subject. Therefore farewell

F w WonThink the 12th Time, 1080

Ountied by Cotton - So in the edition of 1589 has 12th June.

ESSAYS OF MONTAIGNE

BOOK THE FIRST

CHAPTER I

THAT MEN BY VARIOUS WATS ARREST AT THE SAME END

THE most usual was of appearing the indignation of such as we have any way offended, when we see them in possession of the power of ievenge, and find that we absolutely he at their mercy, is by submission, to move them to commiseration and juty, and vet bravery, constance and resolution, however quite contrary means, have sometimes served to produce the same effect

Edward, Prince of Wales (the same who so long governed our Guienre, a personage where condition and fortune have in them a great deal of the most notable and most considerable puts of grandou) having been highly inconsed by the Limousius and taking their city by assault, was not, either by the cries of the people, or the prayers and tears of the women and children, abandoned to slaughter and prostrate at his feet for meier, to be stayed from prosecuting his revenge, till, penetrating further into the town, he at last took notice of three French gentlemen, who with incredible bravery, alone sustained

· Thest vere John de Villemur, Hugh de la Roche, and Roger de Beaufort - FROISS (RT. 1 c. 289

¹¹orm's version begins thus. "The most vsu'dl water o appease those 121 m/s were hare offended, when revenge her in their hands, and that we stand at their mercie as by submission to move them to commiscration and pits. Neuerthelesse courage, constance, and re-olution (me in altogether opposite) have conclusive wrought the same officet

the whole rower of his victorious army Then it was that consideration and respect unto so remarkable a value first stopped the torrent of his fure and that his clemence, begroung with these three cavaliers was afterwards ex tended to all the remaining inhabitants of the city

Scanderbeg Prince of Epirus pursuing one of his solliers with purpo e to kill him the sollier having in va n tried by all the wave of humility and supplication to appease him resolved as his last refuge to face about and avait him sword in haul which behaviour of his gave a sudden stor to he captain a furt who for seeing him assume so notable a re-olution r ceived him into grace an ex ample however that might suffer another interpretation with such a have no real of the prodigious force and valour of that prince The Emperor Cours I III having beneged Guelph Duke

of Bayaria would not be prevailed upon what mean and unmanly sa isfactions soever were tendered to him to con descend to miller conditions than that the ladies and gentler omen only who were in the town with the duke might co out without violation of their honour on foot and with so much only as they could carry about them Whereupon they out of magnanimity of heart presently contrived to carry out upon their shoulders their husbanle and chil dren and the dule himself a sight at which the emperor was so the el that rays hed with the generout of the as ion he west for joy and immediately extinguishing in his heart the mortal and capital hatred he had c negrect gonin't this duke he from that time forward treated him and his with all humanity. The one and the other of these two was would with great facility work upon my nature for I have a marvellous propensity to mercy and mildue s and to su h a de ree that I faucy of the two I should scoper sure nder my anger to compassion than to c teem And vet jus is reputed a vice amongst the Store will that ve succour the afflicted but not that we should be so affected with their sufferings as to suffer with them I concerved the e example not all stated to the question in hand and the rather because therein we ob -rve the c

great souls assaulted and track by these two several ways. to resist the one without relenting, and to be shook and subjected by the other. It may be true that to suffer a man's heart to be totally subdued by compassion may be unputed facility, effeminacy and over-tenderness, whence it comes to pass that the weaker natures, as of women. children, and the common sort of prople are the most subject to it, but after having resisted and disdained the power of grouns and tears, to yield to the sole reverence of the sacred image of Valour, this can be no other than the effect of a strong and inflexible soul enamoured of and honouring masculine and obstuiate rouring. Nevertheless, astonishment and admiration may, in less generous minds, beget a like effect witness the people of Thebes, who, having put two of then generals upon trial for their lives for having continued in irms beyond the precise term of then commission, very hardly pardoned Pelopidas, who, bowing under the weight of so dangerous an accusation, made no manner of defence for himself, not produced other arguments than prayers and supplications; whereas, on the contrary, Epaminondas falling to recount magmiloquently the exploits he had performed in their service, and, after a haughts and arrogant manner reproaching them with ingratitude and injustice they had not the heart to proceed any further in his trial but broke up the court and departed, the whole resembly highly commend-ing the high courage of this personage

Discovers the elder after having, he a tolous seepe and brown and exceeding round difficulties, takin the city of Reggeo and an experience of Reggeo and an experience Phyton, a very gallant man, which is to obtain a defence, was teselved to him a tragest example of his tevenge in order rehears to he first fold him. "That he had the day before caused his son and all his hadred to be drowned." To which Phyton returned no other answer but this. "That there were then by one day happen than he." After which examing him to be strapped, and dehivering him into the hands of the termenters, he was by them not only diagged through the streets of the town, and most genominously

¹ Plutarch, How far a Man may praise Himselt, (5

and cruelly whipped but moreover villified with most bitter and contumelious language vet still he muntained his courage entire all the way with a strong voice and undaunted countenance proclaiming the honourable and glorious cause of his death namely for that he would not deliver up his country into the hands of a tyrant at the same time denouncing against him a speedy chasticement from the offended gods At which Dionysius reading in his soldiers looks that instead of being incensed at the haughty language of this conquered enemy to the contempt of their captain and his triumph they were not only struck with admiration of so rare a virtue but moreover inclined to mutiny and were even ready to rescue the prisoner out of the hangman's hands he caused the torturing to cease and afterwards privately caused lum to be thrown into the sea

Man (in good earnest) is a marvellous vain fickle and unstable subject and on whom it is very hard to form any certain and uniform judgment. For Pompey could pai don the whole city of the Mamertines though furiously meensed against it upon the single account of the virtue and magnationity of one citizen, Zeno who took the fault of the public wholly upon hunself neither entreated other favour but alone to undergo the punishment for all and yet Sylla s host having in the city of Perugia a manufested the same virtue obtained nothing by it either for himself or his fellow citizens

And directly contrary to my first examples the bravest of all men and who was reputed so gracious to all those he overcame Alexander having after many great diffi culties forced the city of Gaza and entering found Betis who commanded there and of whose valour in the time of this siege he had most marvellous manifest proof alone forsiken by all his soldiers his armour backed and hewed to pieces covered all over with blood and wounds and vet still fighting in the crowd of a number of Macedonians who were laying on him on all sides he said to him nettled at so dear bought a victory (for in addition to the other

¹ Duril Ste No. 20

Plutarch calls him Sthene and also Sthemnus and Sthems

Plutarch say Preneste a to va of Latrum

damage, he had two wounds newly received in his own person), "Thou shalt not die, Betis, as thou dost intend, be sme thou shalt suffer all the torments that can be inflicted on a captive" To which menace the other returning no other answer but only a fierce and disdamful look, "What," says Alexander, observing his haughty and obstinate silence, "is he too stiff to bend a knee! Is he too proud to utter one supplant word! Truly, I will conquer this silence and it I cannot force a word from his mouth I will at least, extract a group from his heart" And thereupon converting his anger into fury, presently commanded his heels to be bored through, causing him, alive, to be diagged, mingled and dismembered at a cirt's tail 1 Was it that the height of courage was so natural and familiar to this conqueror that because he could not admire, he respected it the less . Or was it that he con ceived valour to be a virtue so peculiar to limiself, that his pride could not, without envi, endure it in another Or was it that the natural impetuosity of his fury was meapable of opposition. Certainly, had it been capable of moderation, it is to be believed that in the sack and desolation of Thebes, to see so many valuant men, lost and totally destriute of any further defence cruelly massacred before his eyes, would have appeared it where there were above six thousand put to the sword of whom not one was seen to fly, or heard to cry out for quarter, but, on the con-trary, every our running here and there to seek out and to provoke the victorious enemy to help them to an honourable end Not one was seen who, however weakened with wounds, did not in his last grap yet endeavour to revenge lumself, and with all the arms of a brave despan to sweeten his own death in the death of an enemy Yet did their valour create no pity, and the length of one day was not enough to satuate the thirst of the conqueror's revenge, but the slaughter continued to the last drop of blood that was capable of being shed, and stopped not till it met with none but unarmed persons, old men, women and children. of them to carry away to the number of thirty thousand

¹ Quntus Curtius, n 6 This act of cruelt, has been doubted, notwithstanding the statement of Curtius

CHAPTER II.

ORKOW

No man living is more free from this passion than I, who yet neither hise it in myself nor admire it in others, and tel generally the world, as a sottled thing, is pleased to grace it with a particular esteem, clothing their with wisdom write, and consence Foolish and sorlid guise! The Italians have more filly beptized by this name "malignity, for its a quality always hurtful, always ladle und van, and as being cowardly, mean, and base, it is by the Stoics with the source of the source o

expressiv and particularly forbidden to their sugges
But the story's says that Peanmentums, King of Bgypt,
being defeated and taken prisoner by Cambyses, King of
Persia, secular his own daughter pass by him as presoner,
and in a wretched habit, with a bucket to draw water,
though his frends about him were so concerned as to be alcuit into tears and lamentations, yet he himself remained
unmoved, without uttering a word, hie eves fixed upon the
ground, and seeing moreover his son immediately after
tell to execution, still munitamed the same countriance;
till spring at last one of his domestic and familiar friends
dragged away amongst the ciptines, he fell to tearing his

ces of extreme sorrow

A ston that may very fitly be coupled with another of
the same kind of recent date, of a prince of our own nation,
who being at Trent and having ness there brought him of
the death of his elder brother, a brother on whom depended
the whole support and honour of his house, and soon after
of that of a vounger brother, the second hope of his family,
and has nig withstood these two assaults with an exemplar;

hair and beating his breast, with all the other extravagan-

I "No man is more free from this passent than I, for I mether love nor regard it albest the world fasth intertaken, as it were typos corenate, to grace it with a particular favour. Therewith they dorne age, vertue, and conscience. Oh foolish and base or nament "P-Erono, 1813, p. 3

² La Tristezza. ³ Herodotus in 14

rashition, one of his servants happening a few day after to do. he sufficied his constancy to be observed by this less acident, and, pything with his course, so all undoned himself to sorrise and mearining that some from there, were forward to conclude they he was only touched to the quick by the last stroke of fortune, but in truth it was that leave the formed in the period of the formed of the deviation overflowed the bounds of all patterns. Which I think might glo be said of the former example did not the story preced to tell us that Cambiases assume Fe minimum, "Why, not being moved at the admitt of his sen and disapter, he should with so great imprisons the right former of his final's" [18,5] answered his bearing out this list affilt from was to be manifes of by thus, the face first fir exceeding all manner of expression."

And, pervelonance something like this might be working in the fames of the names i pointer, who having in the service of Inhagina to represent the source of the nest-cause proportion able to the extend degrees of interest excessions and in the death of this fair innovanty ign and having in the other names, can not to the interest point of her art, when he came to that of her father he dreem him with 1300 per him fair engaged that in hand of comtende was a quibble of superson much a degree of sorow Which is size the reason why the posts fought the mescrable mother. Most him tight first has we as son, and then after wards as many doublets (overwhelmed with her losses), to be at last time formed into a rock—

"Dangarese males, "

thereby to expose that melanchola, doubt and derf stupfaction, which becames ill our facilities, when oppressed with accelerate per iter thru we are able to bear. And, indeed, the violence and impression of an excessive pried must of necessit astronch the soul, and shelly deprive her of her admirer functions: as it happens to ever one of us who upon an sudden darm of very lib most find ourselves, surprised, stupelied, and in a more deprived of all power of motions, so that the soul beginning to veniturely in terms.

Detrated with her medictions."-Ovin, Met, vz. 104

10 OF SORROW [BOOK I and lamentations seems to free and disensage itself from

the sudden oppression, and to have obtained some room to work itself out at greater liberty

"Et via via tandem voci lazata delore est":

In the war that Ferdmand made upon the widow of King John of Hangary, about Buda a man at-arms was particularly taken notice of by every one for his singular gallant behaviour in a certain encounter, and, unknown, highly commended, and lamented, being left dead upon the place but by none so much as by Raisciac, a German lord, who was infinitely enamoured of so rire a ralour. The body being brought off, and the count, with the common currosity coming to view it, the armour was no sooner taken off but he immediately knew him to be his own son, a thing that added a second blow to the compassion of all the beholders. only he without uttering a word, or turning away his eves from the wooful object, stood fixedly contemplating the body of his son till the vehemency of sorrow having overcome his vital spirits made him sink down stone dead to the ground

"Chi puo dir com' egli arde, c in piegiol tuoco. 2

say the Innamorator, when they would represent an in-

supportable passion,

darkness - (ATC 11Ls, Fraq , h o

^{1.0} And at length and with difficulty is a passage opened by grief lew words. — A neal, vid 16 days and the arthur or his love. In a life who can spress in words the arthur or his love. In a life was a large star words and the large star of all in a far differ. It shows that the passage of the most because of the large star in a topic place with the large star of the la

OI SORROW CHAP II Norther is it in the height and greatest fury of the fit that we are in a condition to pour out our complaints or

our amorous 1s rantsions the soul being at that time overburdened, and inhouring with profound thoughts , and the body dejected and languishing with desire, and thence it is that sometimes proceed those accidental impotencies that so unseessonably surprise the lover, and that frigidity which by the force of an immoderate ridom serves him even in the very lap of fruition ! For all passions that suffer them selves to be relianted and due sted are but moderate Cur : leves loquuntur ingente-stupent A surprise of unexpected joy does likewise often produce the same effect -

Ut me conspexit venicutem, et Troja erenni

Arms amone vidit, magnis exterrita monstra, Dargent visu in medio, calor ossa reliquit, Labriur, et lengo viv tandem tempore fatur

Besides the examples of the Romin lady who died for jos to see her son san returned from the defeat of Caune, and of Sophocles and of Dionysius the Tyrant, who died of joy, and of Thalna who died in Corsica, reading news of the honours the Loman Senate had decreed in his favour we have, moreover, one in our time of Pope Leo A who, upon news of the taking of Milan a thing he had so aidently desired, was rapt with so sudden an excess of jou that he immediately fell into a ferer and died ' And for a more notable testimons of the imbeculity of human nature

1 The edition of 1588 has here, " An accident not unknown to - "Light griefs can speak deep serrows are dumb '-SFNTC', my clf

When she belield me advancing, and san with stupefaction, Hippol, act it seem 3 the Projan arms around me, terrified with so great a product, she frinted away at the yers eight vital nameth for sook her limbs she

sinks down, and after a long interval with difficulty speaks * Pliny, vb 53 Diod Siculus, however (vv c 20), tells us Fred, m 306 that Domy sine "was so overloved at the news that he made a great energies upon it to the gods, prepared sumptions feasts, to which be myited all his friends, and therein drank so excessively

that it threw him into a very had distemper 6 Guicenreim Storm d'It dia, vol Vi

It is recorded by the ancents' that Dodorus the dialectician died upon the spot out of an extreme passion of shame for not having been at le in his own school and in the presence of a great auditory to disengage himself from a nice argument that was propounded to him. I for my part am very little authject to these violent passions, I am naturally of a stubbon apprehension which also by reasoning I every day haiden and fortify

CHAPTER III

THAT OUR AFFECTIONS CARRY THEMSELVES BEYOND US SUCH as accuse mankind of the folly of gaping after future

things and advise us to make our benefit of those which are present and to set up our rest upon them as having are present and to set up our rest upon them as having in grass upon that which is to come even less than that which we have upon what is past have hit upon the most universal of human errors, if that may be called an error to which nature herself has disposed us in order to the continuation of her own work prepossessing us amongst several others with this deceating imagination as being more jealous of our action than afraid of our knowledge. We are ever present with that always heyond ourselves

we are never present with outcomes regond conserves fear desire hope still push us on towards the future depring us in the meantime of the sense and consideration of that which is to amuse us with the thought of what shall be even when we shill be no more. * Calamitosus est animus future naxius.*

We find this great precent often repeated in Plato Do thine own work and know thyself Of which two parts both the one and the other generally completend our whole duty and do each of them in like manner involve the other

¹ liny at supral
2 Rousseau Emile livrois
3 Will auxious about the future is unhappy —Seneca

for who will do his own work aught will find that his first levon is to knot what he is and that which is project to himself, and sho rightly understands himself will never mittake another man's work for his own, but will leve and improor chimself alove all other things, will befire superflicture employments and reject all improfitable thoughts and propertion. As folls, of the one, side, though it should enjoy all it desire would notwith-standing never be content, so, on the other, wedom, sequencing in the present, is never discussed with the diff. Experimy despenses his vages from all foregated and eare of the future.

Amongst those two that relate to the dead, I look mon that to be very sound by which the actions of praces are to be examined after their decess. They are equals with if not masters of the land, and, therefore, what justice could not inflict upon their persons, 'the out reason should be executed upon their reputations and the estates of their successors-things that we often value above life itself Tis a custom of singul a advantage to those countries where it is in use, and by all good princes to be de and who have reason to take it ill, that the memories of the will ed should he used night he same ress mer and respect with their own. We owe subjection and obedience to all our kings whether good or bud able for that has respect muto their office but as to esteem and affection they are only due to then virtue Let us grant to political government to endure them with patience however unworths, to conceal their vices, and to asset them with our recommendation in their andifferent actions, whilst their anthority stands in need of our support But, the relation of prince and subject being once it at end there is no reason we should deny the expression of our real opinions to our own liberty and common justice, and represently to interdict to good subjects the glory of having to crently and farthfully served a prince whose imperfections were to them so well known. this were to deprive posterity of a useful example. And such us, out at respect to some principe obligation, unjustly esquise, and undisateful memory of a faulty prince do private right at the expense of public justice. Lary does very truly

^{*} Dood Ste., 1 6

14

say That the language of men bred up in courts is always full of vun ostentation and fulse testimony every one in differently magnifying his own master and stretching his mmendation to the utmost extent of virtue and sovereign _rindeur Some may condemn the freedom of those two sol hers who so roundly answered Nero to his beard one being isled by him why he bore him ill will? loved thee answered be whilst thou wert worthy of it but since thou art become a parricide an incendiary a player and a coachman I hate thee as thou dost deserve

And the other why he should attempt to kill him? Because said he I could think of no other remedy against thy perpetual mischiefs But the public and universal textinuouses that were given of him after his death (and so will be to all posterity both of him and all other wicked princes like him) of his tyrangics and abominable deportment who of a sound judgment can reprove them?

I am scandalized that in so sacred a government as that of the Laced monans there should be mixed so hypocritical a ceremony at the interment of their kings where all their confederates and neighbours and all sorts and degrees of men and women as well as their slaves out and slashed their foreheads in tolen of sorrow repeating in their cries and lamen ations that that king (let him have been as wicked as the devil) was the best that ever they had by this means attributing to his quality the pruse that only belongs to ment and that of right is due to supreme desert though lodged in the lowest and most inferior subject

Aristotle who will still have a hand in everything in ikes a quare upon the saving of Solon that none can be said to be happy until he be dead whether then he who has lived and died according to his heart's desire of he have left anall repute behind him and that his posterity be miserable can be said to be happy? Whilst we have life and motion we convey our-elves by fancy and pre occupation whither and to wlat we please but once out of being we have no more any manner of communication with that which is and it had therefore been better said by Solon that man is never happy because never so till after he is no more

Vin radicitus e vita ne tollit, et cicit Sed fact esse sul quidd in super innens ip e, Mec removet satis a projecto corpore sene et Vindicat ""

Bertrand de Glesquin, dying at the siege of the Castle of Randon, near unto Puy in Aureigne, the lasteged were afterwards, upon surrender enjoined to lay down the keys of the place upon the corpse of the dead general Bartho-Iomew d'Alviano the Venetian general, happening to die in the service of the Republic in Brescia, and his corpse bring to be carried through the territory of Verona in enemy's country most of the army were of opinion to demand sufeconduct from the Veronese but Theodoro Trivulsio opposed the motion, rather choosing to taske his way by force of arms, and to run the bazard of a battle, saying it was by no means fit that he who in his life was never atraid of his enumes should seem to apprehend them when he was dead In truth, in affairs of the same nature, by the Greek lans, he who made suit to an enemy for a lody to give it burnel renounced his victory and had no more right to creek a trophy and he to whom such surt was made was reputed victor By this me ing it was that Nicus lost the advantage he had visibly obtained over the Counthians and that Agestlans on the contrary, assured that he had before very doubtfully gamed over the Bestians

These things mids appear strings had it not been a fine and in the mean of the

Plutarch, Lite of Nicus, c ii Life of Agestlans, c vi

^{&#}x27;Search one man can, even in dying, whally debel himself from the idea or life, in his renormee he must need immems that there is in this something that survive ship, and cannot submently "chartie or emancipite numself from 1 is producte earnie sig-LUCTLITIES, in [59]

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Pobert King of Scotland had experience of how great importance his own immediate presence was to the success of his affairs having ever been victorious in whatever he undertook in his own person when he came to die bound his son in a solemn oath that so soon as he should be deal he should boil his body till the fie h parted from the bone- and bury the flesh reserving the bones to carry continually with him in his army so often as he should be obliged to go against the Scots as if destiny had inevitably attached victory even to his remains Zisca the same who in vindication of Wicliffe's heresis troubled the Boheman state left order that they should flay him after his death and of his skin make a drum to carry in the var against his enemies fancying it would contribute to the continuation of the successes he had always of tained in the war against them. In like manner certain of the Indians in their battles with the Spaniards curried with them the bones of one of their captains in consideration of the victories they had formerly obtained under his conduct And other people of the same New Worll carry about with them in their wars the relics of valuant men who have died in battle to incite the recourage and advance their fortune Of which examples the first re erve nothing for the tomb but the reputation they have acquired by their former achievements but these attribute to them a certain present and active power

The proceeding of Captain Basard is of a better composition who finding himself wounded to death with a harquebuse shot and being importuned to retire out of the fight male answer that he would not begin at the last gasp to turn his back to the enemy and accordingly still fought on till feeling himself too faint and no longer able to sit his hor e he commanded his steward to set him down at the foot of a tree, but so that he might die with

his face towards the enemy which he did

I must yet add another example equally remarkable for the present consideration with any of the former The Emperor Maximilian great-grandfather to the now hing Philip was a prince endowed throughout with great and

extraordinary qualities, and amongst the rest with a sin gular beauty of person, but had withal a humom very contrary to that of other princes who for the despatch of their most important affairs convert their close stool into a chair of State, which was, that he would never permit any of his bedchamber, how familian soever, to see him in that posture, and would steal aside to make water as religiously as a virgin shy to discover either to his physician or any other whomsoever those part that we are a customed to conceal I myself, who have so impudent a way of talking, am, prvertheless, naturally so modest this way, that unless at the importunity of necessity or pleusing I starcely ever communicate to the eight of any either those parts of actions that custom orders us to conceal wherein I suffer more constraint than I conceive is very well becoming a man especially of my profession. But he neurished this modest humour to such a degree of superstition as to give express orders in his last will that they should put him on drawers so soon as he should be dead to which methods. he would have done well to have added that he should be blindfolded, too, that put them on The charge that Carns left with his children, that neither they, our any other, should (other see or touch his body after the soul was departed from it I attribute to some superstitions devotion of his, for both his historian and himself, amongst then great qualities strewed the whole course of their I was by no means pleased with a story told me by a
man of very great quality, of a relation of mine, and one

man of ver' next qualify, of a relation of mine and on, who had given a viry good account of himself 10th in peace and wat that, coming to die in a veryold age, of excessive pain of the stone, be spent the last hours of his life in an extraordinary solicitude about ordering the honour ind ceremony of his funeral, pressum all the men of condition who came to see him to epage, their word to attend him to his grave, importuning this very prince, who came to vest him at this last, gaps, with a most carnest supplication that he would order his family to be there and presenting by fore him several reasons and examples, to

and seemed o die conten having obtained the from a and appointed he method and order of his funeral parade I have eld m heard of o persutent a vamity

18

Another though con rary currenty (of which smou larry al., I lon want domestic example) seems to be somewhat akin to this the aman hall code of his I raine at the la moment of hi life to contrive hi ob quie o o particular and unusual a partimony us of one servan app intener of Mar u. Em lin Ley du who forbade his his to lector upon his hears even the common cere mone in de pin su hoccas ons! Is it vet temperan e and frucal o a od spen e and plea ar of which he u = and knowl dee are impercepuble to u. -ee here an easy and ch p reformation If n true ion were at all n ce ave n the ca I hould be of opinion that n hi in all o er actions of the each person should regulate them er a cording to he for the and the philosopher Leon rulen by ordered his frigulated his pool of he body whe he should think most fi and a to h funeral to order 1 me h r oo superfluou nor 100 mean For my part I hould wholly refer the ordering of the er mony to cu om and hall when the time comes a ord n ly leave 1 o 1 rd re on to who we lot 1 shall fill to do m Itla office To u heloc set contemp nd m nb nnr d endu m norra nl was a loly avine o ant Cursuo fuur conlite equitura pomp er qui um man enn vi or n olata quan cul die moruorum Whi made write nerver Crio whi the hour of li meath asked michor le

would uned How you will albe It I er to norm m If borond the pre-nt about the aff r I lould I m if mped, a the greatest act feet on of

I F I ver to I ver to Dow I re 4

I Tellow a coll re 1 Coro 7

The recoll to Coro 7

The recoll to Coro 7

The coro 7

The coro 7

The coro 7

I I to 7

this kind, to imitate those who in their lifetime entertain themselves with the ceremony and honours of their own obseques beforehand, and are pleased with beholding then own dead countenance in marble. Happy are they who can gratify their senses by insensibility and live by

I am ready to conceive an implacable-hatred against all popular domination, though I think it the most natural and equitable of all so oft as I call to mund the inhuman injustice of the people of Athens, who without remission or once youchsafing to hear what they had to say for themselves, put to death their brave captains newly returned tramphont from a mayal victory they had obtained over the Lacedemonians near the Arginusian Isles the most bloody and obstinate engagement that ever the Greeks fourth at sea, because (after the vactory) they followed up the blow and pursued the adventages presented to them by the rule of war, rather than stay to gather up and bury their dead. And the execution is yet rendered more odrous by the behavious of Diomedon who being one of the condemned, and a man of most emment virtue political and military, after having heard the sentence, advancing to speak, no audience till then having been allowed instead of laying before them his own cause or the impacts of so cruel a sentence only expressed a solicitude for his judges' preservation beseeching the gods to convert this sentence to their good, and leaving that, for neglecting to fulfil the vows which he and his companions had made (with which he also acquainted them) in acknowledgment of so glorious a success they might not draw down the indignation of the gods upon them, and so without more words went courageously to his death

Fortune a few years after, pumshed them in the same Lind, for Chabras, captain-general of their naval forces having got the better of Pollis, Admiral of Sparta at the Isle of Navos, totally lost the fruits of his victory one of very great importance to their affairs, in order not to incur the danger of this example, and so that he should not lose a few bothes of his dead friends that were florting in the

¹ Diod Sic, vin 31

20 THE SOUL DISCHARGE, HER PASSIONS [BOOK I

sea gave opportunity to a world of living enemies to sul away in safety who afterwards made them pay dear for this unseasonable superstition —

Queri, quo jaccas po t obitum loco? Quo non nata jaccat. This other restores the sense of repose to a body without

of ite kind, as it is said.

a woul. Neque sopularum que recipatur habeat portum corporas ubr remissa humana vita corpus requiescat a mais. As nature demonstrates to us that several de id him-a refain vut un occult relation to life wine changes in flavour and complexion in cellars according to the changes and seasons of the vine from whence it came but the flesh of cension alters its condition in the powdering

tub and its taste according to the laws of the living flesh

CHAPTER IV

THAT THE SOUL DISCHAPGES HEP PASSIONS UPON FALSE OBJECTS WHERE THE TRUE ARE WANTING

A DIFFERMAN of my country marvellously formented with the gout being importune I by his physicians totally to abe ain from all manner of salt meats was wont plea santly to reply that in the extremity of his fits he must need have something to quarrel with and that anning at

a ege and on time lyring a aim toltiest for and and

¹ Dotak when don lake he when dad? We set these notes in the first never is not be missed to the set of the first not be missed to the first notes of the first notes

and cursue, one while the Bologue sussiges, and another the draet tongues and the harm, was some integration to bis pain. But, in good entreet as the arm when it is advanced to strike, if it must the blow, and goes by the wind, it point us, and as also that, to make a ploasant prospect the sight should not be lost and dilated in viger are, but have some bound and object to hinti and circumserbe it at a reasonable distance,

"Ventus ut amutut vires, insi robore denser Occurrent Sylve, spatio diffusus main "1

So it seems that the soul being transported and discomposed, turns its violence upon itself, if not supplied with something to appose it, and therefore astross requires un object at which to ann and whereon to act. Pluttuch vise of those who are delighted with little dogs and monoleys, that the amorous part that is min, for want of i leatimate object rather than he will, does after that manner forge and create our false and frivolous. And we see that the soul in its possions, inclines rither to desire tistle, by erecting a false and finitalitial sulpert, even contrary to its own belief, than not to have something to work upon After this manner brute besits direct than fury to fall upon the stone or weapon that has huit them and with their teeth even exceed to thou another.

"Pannom-hand aliter post return sevier ursa, Cut paeulum parsa I v bis ament vid habens Se rotat in vidius, telumque nata receptum Impetit, et seunn imperaton encant hastan "a

What causes of the involventures that befull us do we need to ment? what is it that we do not last the fault to, right or wrong that we may have semething to quarrel with? It is not those beautiful tiesess con ten nor is the white bosom that in your anger our so unmerrifully

^{1 &}quot;As winds lost their force and are dispersed in empty space when not confined by dense woods" -- Ltc N, m 362

² Lafe of Pericles, at the beginning ² "As the bear, made hereor by the wound from the Lybian's though urled dart, turns round upon the alound, and attacking the received spear, contents it, is she flict."—LUCUS, vi. 220

neat that with an unlucky bullet have slain your beloved brother quarrel with something else. Lavy speaking of the Roman army in Spain says that for the loss of the two brothers their great captains. Flere omnes repente et offensare capita. The a common practice. And the philosopher Bion said pleasantly of the king who by handfuls pulled his hair off his head for sorrow Does this man think that baldness is a remedy for grief? Who has not seen peevish gamesters chewand swallow the cards and swallow the dice in revenge for the loss of their money? Xerxes whipped the sea and wrote a challenge to Mount Atho- Cyrus employed a whole army several days at work to revenge himself of the river Gyndas for the fright it had put him into in passing over it and Caligula demolished a very beautiful palace for the plea sure his mother had once enjoyed there

I remember there was a story current when I was a boy that one of our neighbouring kings having received a blow from the hand of God, swore he would be reven red and in order to it made proclamation that for ten year to come no one should pray to Hum or so much as mention Him throughout his dominions or so far as his authority went believe in Him by which they meant to paint not so much the folly as the vamplory of the nation of which this tale was told. They are vices that always go together but in truth such actions as these have in them still more of presument a than want of wit Augustus Casar having been to sed with a tempest at sea fell to defying Neptune and in the pomp of the Circensian games to be reven ed depo ed his statue from the place it had amongst the other Wherein he was still less excusable than the former and less than he was afterwards when baying lost a battle under Quintilius Varus in Germany in rage and despair he went running his head against the wall erving

Pills and Chem Sopo They all all ones sept and tore than law —I My xxx 37 Corro Tule in 20

I lea use—unle a flavor were originally a mapping for de flat r—mat he here unlersteed tronteally for the lean ewa one in which ale had been improved—SPECCA De Ira un 42 it labby Mionso VI of Castile

CHAP T] SHOULD A GOVERNOR BESTIGED PAPLET P 23

out, "O Varus! give me back my legions!" for these excerd all folly, forasmuch as imply vs joined therewith, mixing God Himself, or at least Fortune, as if she had cars that were subject to our latternes. The the Thrucians, who when it thunders or lighteny, fall to shooting against heaven with Thianan vengeance, as if by flight of arrows they intended to bring God to reason. Though the ancient poet in Pittarth tells us—

" Point ne se faut conrencer aux afrures, Il ne leur chault de toutes nos choleres "1

But we can never enough decry the disorderly sallies of

CHAPTER V

WHETHER THE GOVERNOR OF A PLACE BESIEGED OUGHT

QUINTEN MARGUE THE ROMAN EGAGE IN the WAR AGAINST FORTUR. King of Macedon to gue time wheren to reminforce his army, set on foot some overtures of accommodation with which the him been folded at trues for some days, by the means giving be usen; opportunity and bisure to neurul his force which was after wards the occasion of the large's final run. Yet the clede senators, mindful of their foreighters' manners, complement this proceeding as degenerating from their ancient practice which, they said, was to fight by valour and not by artifice, surprises, and night-encounters, incidently preferred things for overcome their enemies, never making war till having first proclaimed it, and very often assigned both the hour and place of battle. Out of this geneous principle if was that they delivered up to Pyritins his trescherous playscan, and

² Lavy, who 37

^{1 &}quot;We must not trouble the gods with our affairs, the, take no heed of our angurs and disputes —Palmares

Etrurrans their disloyal schoolmaster. This was index I a pro elar trule Roman and nothing allied to the Greeian subtlets nor to the Punic cumming where it was reputed a victors at 1 a glory to overcome by force than by fraud Doo it may serve for a need, but he only confesses lumsely over one who knows he is neither subdued by policy nor misadventare, but be dint of valour, man to man, m a fair and just war. It very well appears to the discourse of these good old senators that this fire sentence was not yet

Dola in virtus, quis in hoste recommit 1 1

received amongst them-

The Achains says Polybius' abhorred all manner of double dealing in war not rejuting it a victory unless where the courage of the enems was fairly subdued "Eam vir sametus et samens sciet veram e se victoriam ouse, salva fide et integra digastate, parabitur's sass another

"Yome elit, aume, reguare bera, quidve territ for virtute expersauur "

In the langdom of Ternate amongst the enations which we so broadly call barbarran- they have a custom never to commence war till it be first proclaimed, adding withal an ample declaration of what means they have to do it with with what and how many men, what ammunitions, and what both offensive and defensive, arm but also that being done, if their enemies do not weld and come to an agreement they conceive it layful to employ without reproach in their wars any means which may help them to

conquer The ancient Florentines were so far from seeking to obtain any advantage over their enemies les surprise that they always gave them a month's warning before they drew

by An hones and here wan will acknowled, c that only to be An hones and here were will at undation of his one and the state of the stat

[&]quot;What matters whether by valour or by stratagem we over come the enemy "-ZEart it 390

I nor a

then army rate the field, by the continual telling of a bell they called Martmella 4

For what concerns ourselves, who are not so scrupulous in this affair and who attribute the honom of the war to him who has the most of it and "ho after Losander san, "Where the hon's skin is too short we must eke it out with a but from that of the fox, ' the most usual occasions of surprise are derived from this mactice, and we hold that there are no moments wherein a chief ought to be more circumspect and to have his eve so much at watch, as these of parleys and treaties of accommodation, and it is, therefore, become a general rule amongst the martial men of these latter times, that a governor of a place never ought, in a time of stege, to go out to parks. It was los this that in our fathers' days the Seignem's de Montmord and de l'Assigm, defending Mouson 'against the Count de Nassau, were so highly censured But yet, as to this, it would be excusable in that governor who, going out, should, notwithstanding, do it in such manuer that the sifety and advantage should be on his sule, as Count Guido di Rangone did at Reggio (if we me to believe Bellav, for Guiceardni says it was he himself) when the Scignetic de l'E-cut approached to parley, who stepped so little an a from his fort, that a desorder happening in the interior of parley not only Monsiem do l'Escut and his party who were advanced with him, found themselves by much the weaker, meanuch that Aleseudio de Tirvuleio was there slain, but he himself was constrained, as the safest way, to follow the count, and, relying upon his honom, to secure homself from the danger of the shot within the walls of the town

Eumenes, being shut up in the city of Nora by Antigonus, and by him maps timed to come out to speak with him, as he seab him word it was fit he should to a greater man thim himsell, and one who had now an advantage one inm, returned this noble autwent "Tell him," with he, "that I shall nove think any man greater than unself which I have my sword in my hand," and would not consent to come, cut

¹ After St. Martin 2 Plutarch in Pont a Mousson

to him till first according to his own demand Anti-onus had delivered him his own net hew Ptolomeus in hostage 1 An I vet some have done very well in going out in a crison to parley on the word of the assailant witness Henry de Yaux a cavalier of Champagn who being be sieged by the English in the Castle of Commercy and Bartholomew de Brunes who commanded at the leaguer having so sapped the greatest part of the eastle without that nothing remained but setting fire to the props to bury the besic, ed under the runs be requested the said Henry to come out to speak with him for his own good which he did with three more in company and his rum being made apparent to hun he concerved himself singularly obliged to his enemy to whose discretion he and his garrison surrendered themselves and fire being presently applied to the mine the props no sooner began to faul but the castle was im

meditiely blown up from its foundations no one stone being left upon another I could and do with great facility rely upon the faith of another but I should very unwillingly do it in such a case as it should thereby be judged that it was rather an effect of my deepur and want of courage than roluntarily and out of confidence and security in the faith of him with

whom I had to do

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CHAPTER VI

THAT THE HOUP OF PARLEY IS DANGEPOUS

I saw notwithstanding lately at Mussulan a place not but from my house that those who were driven out thence by our army and others of their party highly complianted of treachers for that during a treaty of accommodation and in the very interim that their depinise were treating they were surprised and out to picces a thing that perad venturum another ace might have had some colour of

Plutarch Lafe of Eumenes c .

97

foul ply, but, as I have just said, the practice of terms in these dars is quite into the time, and there is now no confidence in an enemy excussible till the tenty is findly scaled, and even then the conqueror has enough to do to keep his word so baxardous a thing it is to intrust the observation of the finth a man his capaged to a town that surrendes upon easy and favourable conditions, to the lacence of a victorious name, and to give the soldier fice entrance into if in the head of blood

Lause Zhauluw Regullar the Koman pasten, having lost has time in attempting to take the city of Photonal for his time in attempting to take the city of Photonal force by raison of the singular valous shereoval in a minimum of the control of the process them as friends to the people of Rome, and to enter the town as into a confederate city, without any manner of hostility, of which he give them all assurance, but having, for the greater pump, hereaght his whole stimy mutth him, it was no more in his power, with all the colcaron he could use, to restrain his people so that, avaries and revenge trampling under foot both his authorist and all initiates designation, and innered and antiborts and all initiates designation, but mere saw a considerable part of the cits sacked and nursed before less face.

Chomenes was went to san "that what much ef sever a min could do his chem in time of win was above justice, and nething accountable to it in the eight of gods and men." And so having concluded a true with those of Argos for seven dais, the third night affect, he fell upon them when they were all buried in deep, and put them to the sword alleging that these had no nights been mentioned in the truce, but the gods punished this subtle perfidy.

perfidy
In a time of parley also, and while the citizens were
relying upon their safety warrant, the city of Casilmum
was taken by surprise and that even in the age of the
justest captims and the most perfect Roman military
discipline for its not east that it is not lawful for us, in
time and place, to make salvantage of our coemies' want of
made-standing as well as their want of compare

as we want of their want of compare

as well as their want of compare

as well as their want of compare

as well as their was the compare

as well as their was the compare

as well as their was the compare

as well as th

And, doubtless, war has naturally many privileges that appear reasonable even to the prejudice of reason. And

28 therefore here the rule fuls. Nemment of agere at ex alterius predetur inscitia Put I am astonishe lat the

great hi crt- allowed by Yenor hon in such cases and that I the ly precept and by the example of several exploits of his complete emperor, an author of very great authority. I confess in those affines is being in his own person both a great captain and a philosopher of the first form of Socrates disciples and yet I cannot consent to such a measure of homee as he dispenses in all things in 1 places

Monsieur d'Auligny besigning Capua and playme a furnous lattery against it Signor Fabricio Colonna governor of the town having from a bastion begun to parley and his soldiers in the meantime being a little mere remiss in their guard our people entered the Hace at unawares and put them all to the sword Aud of later memory at lyov Signor Juliano Romero having played that part of a novi e to go out to parks with the constable at his return found his place taken. But that we might not escape scot free the Marquess of Pescara having had siege to Genoa where Duke Octaviano Fregora commanded under our protection and the articles between them being so far advanced that it was looked upon as a done thing and upon the point to be concluded the Spaniards in the meantime having ship cd m made use of this treachery as an absolute victory. And since at Ligny in Burrois where the Count de Bricanicommanded the emperor having in his own person beleaguered that place and Berti eville the said count's heuten int goin, out to parley whilst he was capitulating the town was taken

Fu il vincer sempre mai laudabil cosa In ast o per fortuna o per mgcgno

say they B it the philosopher Chrysippus was of another opinion wherein I also concur for he was used to say that those who run a race ought to employ all the force they have m what they are about and to run as fast as ther can but that it is by no means fair in them to lav any

No one should prev upon another a folly CICEPO De Victory is ever vorthy of praise a bether obtained by valour 1 ly wildon Arrosto val hand upon their adversary to stop him, nor to set a leg before him to throw him down! And jet more generous was the answer of that great Allevander to Pobl percon, who was persuading him to take the advantage of the night's obscurrity to fall upon Darms. "Bit no means," suit deg, "it is not for such a man as I am to stell a victory, 'M do me fortune pointest, quan victorne puded."

"Atque idem figientem haud est dignatus Oroden Sternere, nec jacta e reum dare enspide vulnus. Ohans adversogue occurrit, seque viro vir Contulut, haud tutto melor, sel fortibus armis."

CHAPTER VII

THAT THE INTENTION IS JUDGE OF OUR ACTIONS

This a saving, "That death discharges us of all our obligations". I know some who have taken it in anothor sense Henri VII. King of England, articled with Don Philip, son to Maximilian the Empeierr or it to place him more honourality fathat as the Empeier Charles V, that the said Philip should debut up the Dake of Suffolk of the White Rose, his sensu, who was fee into the Low Countries, into his hands, which Philip accordingly did, but upon condition, never the large that Knory should attempt nothing against the life of the and duke, but coming to do the king in the last will commanded his son to put him to derth immediately after his decease. And, lately, in the tragedy that the Disk of Alva presented to us in the persons of the Counts Horn and Egimont at Biussels, there were very remarkable passages, and one amongst the iest, that Count

Cicero, De Offic , un 10
 "I had rather complain of all fortune than be ashaned of vice.

tory "-Quivy Curv", 18
3 "He dugmed not to cut off Orodes as he fled, or with the darted spear to gave him a would unseen, but mercaling him, he confronted him, free to face, and encountered man to man superior, not in strategies in bit in walput arms "-Emila, x 132

Decaminted 4th June, 1565

Egmont (upon the security of whose word and faith Count Horn had come and surrendered himself to the Duke of Alva) carnestly entreated that he might first mount the scaffold to the end that death might disengage him from the obligation he had passed to the other In which case methinks death did not acquit the former of his promise and that the second was discharged from it without dving We cannot be bound beyond what we are able to perform by reason that effect and performance are not at all m our power and that indeed we are masters of nothing but the will in which by necessity all the rules and whole duty of manland are founded and established therefore Count Egmont conceiving his soul and will indebted to his promise although he hal not the power to make it good had do thiless been absolved of his duty even though be had outlived the other but the King of England wilfully and premeditately breaking his faith was no more to be excused for deferring the execution of his infidelity till after his death than Herodotus's mason who having m violably during the time of his life kept the secret of the treasure of the King of E, pt his master at his death discovered it to his children

30

I have taken notice of several in my time who convicted by their consciences of unjustly defaining the goods of another have endeavoured to make amends by their will and after their decease but they had as good do nothing as either in taking so much time in so pressing an affair or in going about to remedy a wrong with so hitle dissatisfian tion or minry to themselves They owe over and above something of their own and by how much their payment is more strict and incommedious to themselves by so much is their restitution more just and meritorious Pemtency requires penalty but they yet do worse than these who reserve the declaration of a mortal ammosity against their neighbour to the last gasp having concealed it during their life wherein they manifest little regard of their own honour stratating the party offended in their memory and less to their con-cience not having the power even out of respect to death steelf to make their malice die with them but

¹ Herod n 121

extending the life of their hatred even beyond their own Unjust judges, who defer judgment to a time wherein they on have no knowledge of the cause! For my part, I shall take eare, if I can, that my death discover nothing that my his has not first and openly declared

CHAPTER VIII

OF IDIA V1.58

As we see some grounds that have long bun idle and untilled, when grown uch and fertile by rest to abound with and spend then virtue in the product of innumerable sorts of weeds and wild herbs that are unprofitable, and that to make them perform then true office we are to entireate and prepare them for such seeds as an proper for our scivice , and us we see women that without knowledge of man, do sometimes of themselves bring forth manimate and formless lumps of flesh, but that to cause a natural and perfect generation they are to be husbanded with another kind of seed, even so it is with minds, which if not applied to some certain study that may by and restrain them run into a thousand extravagances, eternally roving here and there in the vacue expense of the imagination-

> " Szent agun tremulum labres nin lumen abune, bole repercussum, ant radiantis imagine luna Omnia persola it late loca gamque sub auras I rigitur, summingno forit laquatria tecti " 1

-in which wild agitation there is no folly, nor idle finey they do not light upon ---

> " Velut ugu somma, vana Fineuntui stecies"

1 "As when on brozen vats of water the trembling beams of light reflected from the sun, or from the image of their dividence wifth float over iver, place around and now are darted up on high, and strike the collings of the lotty 100f "—Encid, viii 22 7 ' As sick men a dienus, creating vain plantame -Hon,

De Arte Poetica. 7

82 OF HARS [BOOK 1

The soul that has no established aim loses itself for, as

it is said—
Outsouts uboue babitet. Maxime, nusquum habitat

WI en I lately retired to my own house with a resolution

as much us possibly I could to avoid all manner of concern in affairs and to spend in privacy and repose the little remainder of time I have to live I funcied I could not more oblige my mind than to suffer it as full lessure to entertain and divert itself which I now loped it might beneforth do as being by time become more settled and mature, but I find—

* Variam semper dant otra mentem

that quite contrary who lake a horse that has broke from his rider who voluntarly runs aris a much more volucit Garcer than any correspond would put him to and creates one on many chancess and finistictic monsters one upon another without order or design that the better at learner to contemplate their etrongenous and about fly I have begun to commit them to writing boping in time to make its schamed of stell!

CHAPTER IX

OF LIARS

There is not a man living whom it would so little become to speak from memory as myself for I have scarcely any atall, and do not think that the world has another so mived lously treacherous as mine. All other faculties are all sufficiently ordinary and mean, but in this I think myself very rine and singular and deserting to be thought amous Besides the natural inconvenience I suffer by it (for certethe necessary use of memory considered Plato had reason

He who lives everywhere lives nowhere —MAPTIM vii 73
Leisure ever creates varied thought —I Leisure 1704

when he called it a great and powerful goddess), in my country, when they would say a men has no sense, they say, such a one has no memory, and when I complain of the defect of mine, they do not believe me, and reprove me, as though I accused myself for a foot not discerning the difference betweet memory and understanding, which is to make matters still worse for me But they do me wrong . for experience, rather, daily shows us, on the contrary, that a strong memory is commonly coupled with mairin judgment They do me, moreover (who am so perfect in nothing as in friendship), a great wrong in this, that they make the same words which accuse my infirmity, represent me for an ungrateful person, they bring my affections into question upon the account of my memory, and from a natural imperfection, make out a defect of conscience for ot " says one "this request, or that promise, he no more remumbers his friends, he has forgot to say or do, or conceal such and such a thing for my sike' And fruly, I um apt enough to forget many things, but to neglect anything my friend has given me in charge, I never do it And it should be enough methinks that I feel the miser.

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a vice so contrary to my humour However, I derive these comforts from my infirmity first, that it is an evil from which principally I have found reason to correct a worse, that would easily enough have grown upon me namely, ambition, the defect being intokrable in those who take upon them public afters That as several like examples in the progress of nature demonstrate to us she has fortified me in my other faculties proportionably as she has left me unformshed in this I should otherwise have been apt implicitly to have reposed my mind and judgment upon the bare report of other men, without ever setting them to work upon their own force, had the inventions and opinions of others been erer present with me by the benefit of memory by this means I am not so talkative for the magazine of the memory is ever better furnished with matter than that of the invention Had mine been faithful to me 1 had ere this deriened all my friends with my babble, the cubjects themselves arousing and stirring up the hitle

and mean emence of it, without branding me with malice,

injury 8.1 have received prosumply that us the interest wal. I should have a register of mights or a promptor as Durmy who that he might not forced the offers, he had received from those of Athens, so off us he at down to dinner ordered one of his polysiter, times to r peet in his err. Six remarker the Athenian and then again the places which I raying and the less I real

So ndly that by the m and I the L s rem mbarthe

to dinner ordered one of the pages fare times to rever in his eer. Ser remember the Athenian and then again the places which I revisit and the below I real over again will suite upon me with a fir he north; It is not writhout good one and that he who his not a good memore should never take upon bone the trade of lung I know your well that the grammarman die

inguish betweet an nutruth and a tie and say that to tell an entruth is to tell a thing that is false but that we our elses believe to bey and that the definition of the

our sleep behave to be and that the definition of the local Prolimer clark Herody 10:

cut it]

word to be in Latin from which our French is taken. is to tell a thing which we know in our conscience to be untrue, and it is of this last sort of hars only that I now speak. Now these do cither wholly contrive and invent the untruths they utter, or so after and disense a true story that it ends in a he When they disguise and often after the same story, according to their own fancy, 'tis very hard for them, at one time or another, to escape being trapped, by reason that the real truth of the thing, having first taken possession of the memory, and being there lodged and impressed by the medium of knowledge and science it will be difficult that it should not represent itself to the imagination, and shoulder out falsehood, which cannot there have so sure and settled footing as the other, and the circumstances of the first true knowledge evermore running in their minds, will be and to make them forcet those that are allegatimate, and only forged by their own fancy. In what they wholly invent, forasmuch as there is no contruly impression to jostle their invention there seems to be less danger of tripping, and yet even this also by reason it is a vain body, and without any hold, is very apt to escape the memory, if it le not well assured. Of which I have had very pleasant experience, at the expense of such as profess only to form. and accommodate then speech to the affair they have in hand, or to the humour of the great tolks to whom they are speaking for the circumstances to which these men stick not to ensline their faith and conscience being subject to several changes, their language must vary accordingly whence it happens that of the same thing they tell one man that it is this and another that it is that, giving it soverel colours, which men, if they once come to confer notes, and find out the cheat, what becomes of this fine art . To which may be added, that they must of necessity very often ruliculously trap themselves, for what memory can be sufficient to retain so many different shapes as they have forged upon one and the same subject? I have known many in my time very ambitious of the repute of this fine wit, but they do not see that if they have the reputation of it the effect can no longer be

In plant truth, lying is an accursed vice. We are not

men arb ve other tie upon on an he but bour word It w hil but dis over the herror and greats of it, w hall persu it with the rul sword and mor justs than ohr ram Is that prents commonly al with inter ten on unh correct their children for bitt mare at fale alterment than for winion tacks that have nextleming on nor one on the whereas in me quinon lying only individual to of something a lower form of single is the faults which is to be stords s harpel cur of them both in their rafan's and in their ind after a ting bis one not the link of lengths, and after a ting his one not the link of lengths and to be much the link of lengths. whence it comes to pass that we see one who are otherwise very home in u so subject and nehred to this are. I have an homest bil to my tailor whom I mover knew guilts of oa truth no not when it hal been is his alvanta_c It jule lood hal ble trill but one feed only we should be upon better terms for we should th a take for certain the contrary to what the her says but the reverse of truth has a hundred thou and forms and a full indefinite without bound or limit. The Priha_ore the make good to be cortain and finite and end infinite and uncertain. There are a thousand ways to miss the white, then is only one to let it. For my own part I have this vice in so great horror that I am not sure I could prevail with my consenue to seeme miself from the mo t manifest and extreme danger by an impudent and solumn he An ancient father says that a dor we know is be ter company than a man whose language we than silence

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King, Frinces I bringed that he had be this means maybe sil Francisco Taverna ambies idor of Francisco Sforza Dube of Milau a man verv famous for his science in talkin in those days. This gentleman had been with to excuse his master to his majests about a thing of very

As a foreigner cannot be stud to supply to u. the place of a man —PLINY Yat Hill vii h whose text however is pine non-sit Yac.

CHAP IT] OF L11.R9 37

great consequence, which was this the king, still to main-tain some intelligence with Italy, out of which he had lately been driven, and particularly with the duchy of Milan, had thought it convenient to have a gentleman on his behalf to be with that duke an amb issador in effect, but m outward appearance a private person who pretended to reside there upon his own particular affairs, for the duke, much more depending upon the emperor, especially at a time when he was in a treaty of a marriage with his micce, daughter to the King of Denmark, and now downger of Lorraine, could not manifest any practice and conference with us but very much to his own projudice. For this commission one Mervelle, a Milanese centleman, and an equery to the king, being thought very fit was accordingly despatched thither with private cardentials and instructions as ambassador, and with other letters of recommendation to the duke about his own private concerns the letter to mask and colour the business, and was so long in that court that the emperor at last had some inkling of his real employment there, which was the occasion of what followed after, as we suppose which was that under pretence of some murder, his trial was in two days dispatched, and his head in the night struck off in prison Messire Francisco being come, and prepared with a long counterfeit history of the affan (tor the king had applied himself to all the princes of Christendom, as well as to the duke himself, to demand satisfaction), had his audience at the morning council, where, after he had for the support of his cause laid open several plausible justifications of the fact, that his master never looked upon this Merveille for other than a pinate gentleman and his own subject, who was there only in order to his own business, norther had he ever lived after any other aspect, absolutely disowning that he had ever heard he was one of the hing's household, or that his majesty so much as knew him, so far was he from taking him for an ambassador the king, in his turn, pressing him with several objections and demands, and sifting him on all hands, gravelled him at last by asking, why, then, the execution was performed by night and as it were by stealth . At which the poor confounded and assador, the more handsomely to disengage himself, made answer, that the duke

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would have be never both out of respect to his major to that such mer uti a should have be a performed to day Any on that a saf he was n t well rate I when he came h m fr h ving so gressly tripped in the presence of a irin cof a d licited nestril as hong I runos

Pole Julius II laving a tan aml assaler to the king of Englind to animate him again t King I rances the am I issidor having had his undu nee and the line, is for he would give an answer insisting upon the difficulties h should find in setting on foot so great a preparation as would be necessary to attack so potent a kin, and urging some reisons to that effect the ambassidor very unseison ably replied that he had also himself considered the same difficulties and had represented them to the Pope From which saym, of his so directly offosite to the thing pro pounded on I the business be convirbout which was unmedistely to mate him to war the king first derived argument (which also he afterwar is found to be true) that this am assador in his own mind was on the side of the Trench, of which having ideertised the Pope his estate at his return home was confisented and he himself very narrowly escaped the losing of his head

CHAPTER X

OF QUICK OF BLOW SPEECH

One ne furent a touts toutes graces I nnees

so we see in the gift of eloquence wherein some have such a facility and a romptness and that which we call a present wit so easy that they are ever ready upon all occasions and never to be surprised and others more heavy and slow never venture to utter anything but what they have long premeditated and taken great care and rains to fit and prepare

Now as we teach young ladies those sports and exercises

In one of LA BELRIS Sonnets

¹ Erasmi Op (1703) 11 col 684 All graces were never vet given to any one man -A verse

which are most proper to set out the grace and beauty of those parts wherein their chiefest ornament and perfection he, so it should be in these two advantages of eloquence, to which the lawyers and preachers of our age seem principalls to pretend If I were worthy to advise the slow speaker, methinks, should be more proper for the pulpit, and the other for the bar and that because the employment of the first does naturally allow him all the leasure he can desire to prepare himself, and bouldes his career is performed in an even and unintermitted line without stop or interruption, whereas the pleader's business and interest compils him to enter the lists upon all consumes and the unexpected objections and replies of his adverse party jostle him out of his course, and put him, upon the instant, to pump for new and extempore answers and defences Yet, at the interview betwint Pope Clement and King Francis at Maiseilles, it happened, quite contini, that Monsieur Poyct, a man bied up all his life at the bar, and in the highest repute for eloquence, having the charge of making the harangue to the Fope committed to him, and baving so long meditated on at beforehand as so they said to have brought it ready made along with him from Paris the very day it was to have been pronounced, the Pope, fearmg something might be said that might give offence to the other prince's unit assadors who were there attending on him sent to acquaint the king with the argument which he con cerved most suiting to the time and place, but by chance, quite another thing to that Monsieur de Poret had taken so much pams about so that the fine speech he had prepared was of no use and he was upon the instant to contine another, which finding himself unable to do, Cardinal du Bellay was constrained to perform that office. The pleader's part is, donotless, much harder than that of the preacher, and net, in my opinion, we see more presable lawvers than preachers at all events in France It should seem that the nature of wit is to have its operation prompt and sudden and that of judgment to have it more deliberate and more dow. But he who remains totally silent, for want of leasure to prepare himself to speak well, and light ways ben fit to better speak also whom lersure are equally unhar

Tis said of Severus Cassius that he spoke best extempore that he stood more obliged to fortune than to his own diligence that it was an advantage to him to be inter rapted in speaking and that his adversaries were afraid to nettle him lest his auger should redouble his cloquence I know experimentally the disposition of nature so im patient of a tedious and elaborate premoditation that if it do not go frankly and gaily to work it can perform nothing to surpose We say of some compositions that they stank of oil and of the lamp by reason of a certain rough harsh ne s that laborious han lling imprints upon those where it has been employed But besides this the solicitude of doing well and a certain striving and contending of a mind too far strained and overbent upon its undertaking breaks and hunder- itself like water that by force of its own pressing violene and abundance cannot find a ready issue through the neck of a bottle or a narrow sluice condition of nature of which I am now speaking there is this also that if would not be disordered and stimulated with such passions as the fury of Cassius (for such a motion would be too volent and rude) at would not be postled but solicited at would be roused and heated by unexpected sudden and accidental occusions. If it be left to riself it fla s and languables agitation only gives it grace and vigour I am always worst in my own posses sion and when wholly at my own distosition accilent has more title to anything that comes from me than I occasion company and even the very rising and falling of ms own your extruct more from my fancy than I can find when I sound and employ it by myself By which means the things I say are better than those I write if either were to be priferrid where i cither is worth anything This also befalls me that I do not find myself where I seel myself and I light upon things more ly chance than I v any in quiestion of my own judgment I perhaps some times hit upon something when I write that seems quaint and spraghtly to me though it will appear dull and he are to moth r -But let us I eve the o fine compliments every one talks thus of I must fraction, to his talent Put when I c me to speak I am already so lost that I know not what I was about to say and in such cases a

stranger often finds it out before me II I should make crusine so often as this meonvenience befalls me, I should make dern work, occasion will at some other time Ity it as visible to me as the light, and make me wonder what I should stink at

CHAPTER XI

OF PROCNOSTICATIONS

For what concerns oracles, it is certain that a good while before the coming of Jesus Christ they had begun to lose their credit, for we see that Cicero is troubled to find out the cause of their decay, and he has these words ' Cur isto modo jam Oracula Delphis non eduntur non modo nostra retate, sed jam din, ut milit possit esse contemptius -"1 But as to the other prognostics, calculated from the anatomy of beasts at sacrances (to which purpose Plate does, in part attribute the natural constitution of the intestines of the beasts themselves; the scraping of poultry the flight of birds—"Aves quasdam rerum augurandarum causa natas esse putamus."—claps of thunder, the overflowing of rivers—"Multa ceimunt Aiuspices, multa Augures provident, multa oraculis declarantur, multa vaticinationibus, multa somuiis multa portentis" 5 -and others of the like nature, upon which autiquity 10unded most of then public and private enterprises our religion has totally abolished them. And although there vet remain amongst us some practices of distriction from the stars, from spirits, from the shapes and complexions of men, from dreams and the like (a notable example of the wild curiosity of our pature to grasp at and anticipate

^{1 &}quot;What is the reason that the oracles at Delphos are no longer uttered not merely in this age of ours, but for a long time past nothing is more in contempt." — CICFRO, D. Duim, ii. 57

²⁰⁰⁰⁰⁰⁰ ps more in contempt "—I LYBO, ID DIOD, ID OF 2 We think some costs of birds are purposal created to serve the purposes of august "—Ciffeo, Pa Natura Dion II 64 2 The Arrayses sheers many things the August fore-seem unthings, many things are announced to oracles, varient tions, drawn 5, ind portents "—Ciffe, Da Natura Dion, II 62

BOOK I

future things as if we had not enough to do to digest the

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Curl up till ree or Olvan

Sir in v.a.m. m **athba. vi lere earan

No-cant v.a.m. m **athba. vi lere earan

No-cant v.a.m. un liva pro m.m. elvie
v. u linum quedenn que para set care nutur

M. n. lon un in v. Locat. care unenti.

(Ne utile quidem est some quil futurum sit ams rom e t enim mibil profi ientem ang) vet are they or much le s authority now than heretofore Which makes the example of Franci Marquis of Saluzzo so much more remarkable who bein, hentenant to king Francis I in his army beyond the mountains infinitely favoured and externed in our cour and offi ed to the kings bounty for the margur a e it elf which had been forfeited by his brother and as to the ret having no manner of provom tion given him to do it and even his own affec in opposing any such dislovalty suffered himself to be so terrified as it was a nfidently reported with the fine promostics that very sprial always everywhere in favour of the Emperor Charles V and to our di advantage (especially in Italy where these foolish prophecie were so far believe I that at P me reat ums of money wer, ventured out upon return of greater when the prognostice came to pas so certain they made themselves of our run) that having offen bewarled to the e or his acquaintance who were most intimate with him the mi chiefs that he saw would mevitably fall upon he grown of France and the friends he had in that court he revolted and turned to the other side to his o vn misfortune pererthele s what constellat on sever ... vermed at the time But he carried husself in this affort ble a man a mated with divers pa mons for having oth towns and torces in his h nds the enemy's army under Antonio de Levva clo e by him and we not as all suspecting his design it hal been in his power to have done more than

Why rules of Olympa, hat thou to any on earworn mortal added it; one that they hould had be omen mura lawaters when molocal for the fill then hat in the for them. Let hum a mind, be blad to future thinger and the one runs, has one place. Let all the law is the lawater than the logical statement of the lawater than the lawater t

rands our rears hase ome place LUCAN II. 14

It is to she to know what hall come to part it a mile rable it me to be to mented to no purpose — Cicero De Vatura Door 116

he did, for we lost no men by this middlitt of his, nor any town, but Fossino only, and that after a long siege and a brave defense.

"Prudens futur temporis exitum Calignosa nocte pretuit Deus, Ridetque, si mortalis ultra Fas trepidat" -

"file potens au
Lætusque deget, cui hiet in diem
Dixisse vixi" cras vel atia
Nube polum pater occupato
Vel sole miro" "

"Letus in presens animus quod ultra est, Oderat curare"

And those who take this sentence in a contrary sense interpret it minss. "Isla six reciprocantur, ut et al divinatio sit, dir sint, et al di sint, sit divinatio" Much more wisely Paculuis.—

> " Nam istis qui linguam winun intelligunt Plusque ex alieno jetore, « ipinid, quam ex «uo, Magis audiendum, quani auveultandum, censco , -

The so celebrated art of divination amongst the Tuscans

1 In 1536
2 "A wase God covers with thick night the pith of the future,

and lugis at the man who alarms himself without reason the for, old, in 29 as the happy and master of himself, who cut say, as each day passes on, 'I HAYL LIVED' no matter whether to morrow the

treat Indica shall give us a clouded sky or a clear day "—Hor, old, in 29

sare not to thank of white is beyond it "— I det (.) 25 § "Be could you crowed to not, a contrain, be crown to tort"—Fr I do not understand what is meant his the following pressage in Coste's version, edit [1311, 1] 47, note "[12" (the meaning of the pressage)" who been quite unstake in Alf Cottons

Inglish trustation of Montaigne." In Coste the text is "And they who put a contrary sense on they prouge, mounderstand it." a "These things have that recurrents, that if there be diving alon, there must be dettes, and if dettes, divinction."—CICERO

alon, note must be defines, and it derives, divinition — -0.00 km m_1 , 1 5 -0.00 km m_1 , 1 5 -0.00 km -0.00

took its beginning thus. A labourer striking deep with his cultor int h carth saw the demigod Inges iscend with an infant is aspect but endued with a mature and semile Upon the rumous of which all the people ran to see the sight by whom his words and seience containing the principles and means to attain to this art were re corded and kept for many ages A birth suitable to its progress 1 I for my part should sooner regulate my affans by the chance of a die than by such idle and vain dream-And indeed in all tepublics a good share of the govern ment has ever been referred to chance. Plato in the civil regunen that he models according to his own fancy leaves to it the decision of several things of very great importance and will amongst other things that marriages should be appointed by lot attributing so great importance to this accidental choice is to ordain that the children begotten in such wedlock be trought up in the country and those begotten in any other be thrust out as sourious and base yet so that if any of those exiles notwithstanding should peradventure in growing up give any good hope of himself he might be recalled as also that such as had been retained should be exiled in case they gave little expectation of themselves in their early growth I see some who are muchtaly given to study and common!

upon their almanter and produce them for authority when anythme has fallen out put and for that matter it is hardly possible but that these alleged authorities some tames atumble upon a truth amongst an infinite number of Quis est cum qui totum diem piculans non ali quando collineet?' I thin never the better of them for some such accidental bit. There would be more containty m it if there were a rule and a truth of always lying Besides nobody records their thinflams and ralse prognos ties for ismuch as they are infinite and common but of they chop upon one truth that carries a mighty report as being rare incredible and prodigious. Se Diogenes sur pamed the Atheist answered him in Samothrace who showing him in the temi le the several offerings and stories

¹ Cicero De Di in 11 23

For who shoots all day at butts that does not sometin each t the winte ' - LICERO De Divin is 59

CEAP XI]

in painting of those who had escaped shipwreck, said to him, "Look, you who think the gods have no care of human things, what do you say to so many persons preserved from death by their especial favour?" "Why I say" answered he, "that their pictures are not here who were cast away, who are by much the greater number "

Cicero observes that of all the philosophers who have acknowledged a deity, Xenophanes the Colophonian only has endeavoured to eradicate ill manner of divination,2 which makes it the less a wonder if we have now and then seen some of our princes, sometimes to their own cost rely too much upon these fopperies. I had given anything with my own eves to see those two great marvels the book of Juachim the Calabrian abbot, which forctold all the future Popes, their names and forms, and that of the Emperor Leo, which prophesied all the emperors and patrimehs of This I have been an evewituess of, that in public confusions, men astonished at their tortum, have abandoned their own icison, superstitiously to seek out in the stais the ancient cruses and menaces of their present mishaps and in my time have been so strangely successful in it as to make me believe that this being in amusement of sharp and volatile wits, those who have been versed in this knack of unfolding and unitying riddles me capable, in any sort of writing, to find out what they desire But above all that which gives them the greatest 100m to play in, is the obscure ambiguous, and fantastic gibberish of then pro-Phetic cauting, where their authors deliver nothing of clear sense, but shroud all in riddle to the end that posterity

may interpret and apply it according to its own fancy Socrates' demon might perhaps be no other but a certam unpulsion of the will which obtruded itself upon him without the advice or consent of his judgment, and in a soul so enlightened as his was and so prepried by a continual exercise of wisdom and virtue 'tis to be supposed those inclinations of his though sudden and undigested, were very unportant and worthy to be followed Every one finds in himself some image of such agitations of a prompt vehement, and fortuitous opinion, and I may well allow

⁻ Cicero De Divin , 1 3 1 Ciccro De Natura Deor , 1 57

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order for the necessary preparations for his reception and entertainment withdrew out of the town and gave the Pope two or three days respite for his entry and to repose and refresh himself before he came to him. And in like manner at the assignation of the Pope and the emperor at Bologna the emperor gave the Pope opportunity to come thither first and came binnself after for which the reason Liven was this that at all the interviews of such princes the greater ought to be tirst at the appointed place especially before the other in whose territories the interview is appointed to be intimating thereby a kind of deference to the other it appearing proper for the less to seek out and to apply themselves to the greater and not the greater to them

Not every country only but every city and every society has its particular forms of civility. There was care enough to this taken in my education, and I have lived in good company enough to know the formulaties of our own nation and am able to give lessons in it. I love to follow them but not to be so servilely tied to their observation that my whole bie should be enslayed to coremonies of which there are some so troublesome that provided a man counts them out of discretion and not for want of breedurg it will be every what as handsome. I have seen some people rude by being over civil and troublesome in their courtesy Still these excesses excepted the knowledge of courtesy

and good manners is a very necessary study. It is hild grace and beauty that which begets liking and an inclina tion to love one another at the first sight and in the very beginning of icquamtance and consequently that which first opens the door and intromits us to instruct ourselves by the example of other, and to give examples ourselves if we have any worth taking rotice of and communicating

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CHAPTER XIV

THAT MEN ARE JUSTLY PUNISHED FOR BEING OBSTINATE IN THE DETENCE OF A FORE THAT IS NOT IN REASON TO BE DEFENDED

Valouz has its bounds as well as other virtues, which once transpersed the next step is into the territories of vice, so that the haring too large a proportion of this heroic virtue unless a man be vert perfect in its limits, which upon the confines are vert hard to disser in he may vert ceally unawayes run into temerity, obstance, and folls. From this consideration it is that when the extra distribution of wir to pumsh, even with dath those who are obstanate to defend a place that by the rule of war is not ten ble otherwise, men would be so confident upon the hope of impainty that not a harnoost but would resist and seek to stop in viru.

The Constable Monseuer de Montmoreax, having at the

siege of Pavia been ordered to pass the Tatino and to take up his quarters in the Fankoung St Antonio, being handlered by a tower at the end of the landge which was so obstanted as to endure a britter banged overy man be found within it for their bloom. And again, seconganying the Druphin in his expedition by roof the Alpa and taking the Orsebe of Yillane by assult and all within it being put to the sworth of the shallow of the power for and his enisgn only everyeted he caused them both to be trussed ay for the same rison, as 180 and Captam Martin du Bellay their governor of Turin with the governor at St Bony, in the same competit all his people having been

cut in pieces at the talong of the place.

But formsmuch as the strangth or weakness of a fortress
is always increased by the estimate and counterpose of the
foress that attack it—for a man implit reasonably enough
decyase true otherems that would be a manuan to abude?

butters of thirty pieces of cannon—where also the greatness
of the wrince who is muster of the field his reprotation, and

the respect that is due unto him are also put into the bulance there is danger that the bulance be pressed too much m that direction And it may happen that a man is possessed with so great an opinion of himself and his power that thinling it increasonable any place should dare to shut its gates aguinst him he puts all to the sword where he meets with any opposition whilst his fortune continues as is plain in the fierce and arrogant forms of summoning towns and denouncing war savouring so much of barbarian pude and insolence in use amongst the Oriental princes and which their successors to this day do yet retain and practise And in that part of the world where the Portu guese subdued the Indians they found some states where it was a universal and inviolable law amongst them that every enend overcome by the king in person of by his heutenant was out of composition both of ransom and metev

So that above all things a man should take heed if he can of falling into the hands of a judge who is an enemy and victorious

OHAPTER XV

OF THE PUNISHMENT OF COWARDICE

I over heard of a prince and a great captain having narration given him as he sat at table of the proceeding against Monsieur de Vervina who was sentented to death for having surrendered Boulogne to the English openly maintaining that a soldier could not justly be put to death for want of courage And in truth its reason that a man should make a great difference betweet faults that merely proceed from infirmity and those that are visit is the ffects of treachers and make for in the last we ut against the rules of resean that mature has mangranted in us whereas in the former it seems as it we might produce

^{&#}x27; To Henry VIII in 1,44

the same nature, who left us in such a state of imperfection and weakness of courage, for our justification. Insemuch that many have thought we are not fairly questionable for airling plut what we commit against our conscience, and it is partly upon this rule that those ground then opinion who disapprove of capital and sangunary punchiments inflicted upon heretics and misbelievers, and their also who hold that an advocate or a ringle is not accountable for having from mere ignorance failed in his administration. But as to cowardee, it is certain that the most usual

5.3

way of chastising it is by ignoming and disgrace and it is supposed that this practice was first brought into use by the legislator Charondas and that, before his time, the laws of Grecce punished those with death who fied from a buttle, whereas he ordained only that they should be for three days exposed in the public place, dressed in woman's attire, hoping yet for some service from them, having awakened then courage by this open shame "Suffundere malis hominis sanguinem, quain effundere". It appears ulso that the Romin laws did anciently punish those with death who had run away, to: Ammianus Macellinus says that the Emperor Julian commanded ten of his soldiers. who had turned their backs in an encounter against the Parthans, to be first degraded, and afterwards put to death, according, says he, to the uncient laws, and yet, elsewhere, for the like offence, he only condemned others to remain amongst the pusoners under the baggage energn. The severe punishment the people of Rome inflicted upon those who fled from the buttle of Canne, and those who ran away with Chems Fulrous at his defeat, did not extend to death And yet, methinks, 'tis to be feared, lest disgrace should make such delinquents desperate, and not only faint friends but enemies

Of lite memory, the Sugneur de Franget, heutenant to the Marshal de Chatthlou's company, having by the Marshal de Chalannes been put in government of Fuentaraba, in the place of Monsieur de Luide, and having surrendered.

Amminas Mercilinus, Sur. 4, NV. 1
 Amount of Bellay in his Memoirs calls him Franget

^{1 &}quot;Rather bring the blood into a man's check than let it out of his body "—Terri Lilay in his Apologitis" 2 Immons March Blood, March 1 2 In 1523

it to the Spaniard, he was for that condemned to be degraded from all nobility, and both limiself and his posterity declared ignoble, taxable, and for ever incapable of bearing arms, which severe sentence was afterwards accordingly executed at Lyons' And, since that, all the gentlemen who were in Guise when the Count of Nassau entered into it, underwent the same punishment, as several others have done since for the like offence Notwithstanding, in case of such a manifest ignorance or consider as exceeds all ordinary example, tis but reason to take it for a sufficient proof of treachery and malice, and for such to be punished

CHAPTER XVI

A PROCEEDING OF SOME AMBASSADORS

I observe in my travels this custom, ever to learn someflung from the information of those with whom I confer (which is the best school of all others) and to put my compant upon those subjects they are the best able to speak of ...

" Busti al noceliero regionar de venti, Al buolco dei teri , et le sue pragne Contr I guerrier, contr'i pastor di armenei

Por it often falls out that, on the contrary, every one will rather choose to be prating of another man's province than his own, thinking it so much new reputation acquired, witness the jeer Archidamus put upon Periander, "that he witness the joer Arendmone pur ajount content, the too gain the repute of a very had poet. And do but observe how large and ample Cesar is to make us understand his inventions of building bridges and contri ing engines of war' and how succeedt and received in companison, ¹ In 1536

2 . Let the sailor content himself with talking of the winds, the herd of his oven , the soldier of his wounds , the shrohard of his flocks -An Italian translation of Prorperns in 1,43

De Belle tell av 17

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where he speaks of the offices of his profession, his own valour, and military conduct His exploits sufficiently prove him a great captain and that he knew well enough, but he would be thought an excellent engineer to boot, a quality something different, and not necessary to be expected in him The elder Dionysius was a very great captum, as it befitted his fortune he should be, but he took very great puns to get a particular reputation by poetry, and yet he was never cut out for a poet, A gentlem in of the long robe being not long since brought to see a study furnished with all sorts of books, both of his own and all other faculties, took no oursion at all to entertun himself with any of them but fell very rudely and magisternally to descant upon a barricade placed on the winding stair before the study door a thing that a hundred captains and common soldiers see every day without taking any notice or offence

"Optat ephippia bos piger, optat arare exhibits."

By this course a man shill never improve himself nor narry at any perfection in marking. He must therefore, make it his business always to put the architect the printer, the stituary type mechanic artism, upon discourse of their own carrieties.

And, to this pulpose, in resding histories, which is everbody's subject I use to consiste what kind of men use the authors of they be persons that profess nothing but mere letters, I mad from then, prin rully observe and learn style and language, if physicians, I the ruther mehine to credit what the jester of the temperature of the an, of the highlith and complexions of princes of wounds and diseases, if lawyres, we are from them to take notice of the contoriests of rights and wrongs, the establishment of I was and civil government, and then his, I divines, the affairs of the Church, ecclevantical cansures, marriages, and dispensations, if courters, manners and ceremones, if soldiers, the things that properly belong to their trade, and, principally, the, accounts of the actions and enterprises

Diod Sic, w 6 "The lazy or desires a suddle and bridle, the horse wants to plough"—Hor., Dr., 1 14, 43

wherein they were personally engaged, if ambassadors, we are to observe negotiations, intelligences, and practices, and the manner how they are to be carried on. And this is the reason why (which perhaps I should have

:6

lightly passed over in another) I dwelt upon and maturely considered one passage in the history written by Monsieur de Langev, a man of very great judgment in things of that nature after having given a narralive of the fine oration Charles V had made in the Consistory at Rome, and in the presence of the Bishop of Mascon and Monsieur du Velly. our ambas-adors there, wherem he had mixed erveral injurious expressions to the dishonour of our nation, and amongst the rest, "that if his captains and soldiers were not men of another kind of fidelity, resolution and sufficiency in the knowledge of arms than those of the king, he would immediately go with a rope about his neck and sue to him for mercy" (and it should seem the emperor had really this, or a very little better opinion of our mulitary men, for he afterwards, twice or thrace in his life, said the very same thing), as also, that he challenged the king to fight him in his shirt with rapier and poignard in a boat. The said Sieur de Langey, pursuing his history, adds that the fore named ambassadors, studing a despatch to the king of these things concealed the greatest part and particularly the two last passages At which I could not but wonder that it should be in the power of an ambassider to dispense with anything which he ought to signify to his master, especially of so great importance as this coming from the mouth of such a person, and spoken in so great an assembly . and I should rather conceive it had been the ervant a duty faithfully to have represented to him the whole thing as it pasced, to the end that the liberty of celeting, disposing judging, and concluding unght have remained in him for either to conceal or to disguise the truth for fear he should tale it otherwise than he ought to do and lest it should , to some extravagant re-obition, and, in the mere to have him concernt of his affairs, should seem,
in a fine over the observed to him who is to give the law
who is to fine range it to necesse it, to him who is in Huturch Apoth of the

* D. I. Hot all, is 17 v, in his Memoir, his v

supreme command, and not to him who ought to look upon himself as inferior not only in authority, but also in prudence and good counsel. I, for my part, would not be

so served in my little concerns

We so willingly slip the collar of command upon any pretence whatever, and are so ready to usurp upon dominion, every one does so naturally aspire to liberty and power, that no utility whatever derived from the wit or valour of those he employs ought to be so dear to a superior as a downright and smeere obedience To obey more upon the account of understanding than of subjection, is to corrupt the office of command, msomuch that P Crassus the same whom the Romans reputed five times happy at the time when he was consul in Asia having sont to a Greek engineer to cause the greater of two masts of shoes that he had taken notice of at Athens to be brought to him, to be employed about some engine of battery he had a design to make, the other, presuming upon his own science and sufficiency in those affairs thought fit to do otherwise than directed, and to bring the less, which, according to the rules of art, was really more proper for the use to which it was designed, but Crassus, though he gave car to his reasons with great patience, would not, however, take them, how sound or convincing soever for current pay, but caused him to be well whapped for his pains valuing the interest of discipline much more than that of the work in hand

Notwithstanding we may on the other side consider that so precise and implicit an obedience as the it only due to positive and limited commands. The employment of ambrishedors is never so confined many things in their management of afture leving wholly referred to the absolute sowesternate of their own conduct, they do not sumply execute but also, to their own discretion and wasdom, form and model their master's pleasure. I have in my time known men of command disclosed for his my discretization of the lange is the first the first which had in hand. Men of understanding do yet, to this day, condring the custom of the lange of Persan to give their leutenants and agents so little sou that unon

¹ Taken from Aulus Gellms, 1 13

the least arrang difficulties, they must faun have recourse to their further commands, this delay, to so wast an extent of dominon haring often very much propulsed their allows, and Crawses writing to a man whose profession it was best to understand those things and praequenting him to what we then mass was designed did he not seen to concult his advise, and in a manner invite him to interpose his better undermed.

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CHAPTER XVII

OF FYAR

"Obstram, statementque come et vox taucibus basit ' 1

I and not so good a naturalist (as they call it) as to discenbe what secret appraigs fear has its motion in us, but, be this as it may, 'to's a stronge passion, and such a one that the plaiserium say there is no other whatever they soove dicthrone our pindoment times it props seat, which is so true that I invest have soon very many become frantition through fear, and even in those of the best settled tempurit is most cream that it begets a terrible actionshipmit and confusion alternity the fit. I continue the subject of the contions while represents their great-grantserse reserved out of their creates in their shrould another while belongibles.

* I was amazed, my hair stood on end, and my your stuck in an threat "- Virgit E. id it "71

"I am no good I sturibet (1- they say and I know not nell

by what we go greater which we design a wind the first in the way of the contract of the contr

spectres and champras, but even amongst soldiers, a sort of men over whom of all others, it ought to have the least power, how often has it converted flocks of sheep into armed squadrons reeds and bullrushes into pikes and lances, friends into enomies and the French white cross into the red cross of Spun' When Monsieur de Bourbon took Rome,1 an ensign who was upon guard at Borgo San Pietro was served with such a fright upon the first alarm, that he threw himself out at a breach with his colours upon his shoulder, and run directly upon the enemy, thinking he had retrested toward the inward defences of the city, and with much ado, seeing Monsieur de Bourbon's people, who thought it had been a sally upon them draw up to receive him, at last came to himself and saw his error, and then facing about he retreated full speed through the same breach by which he had gone out, but not till he had first blindly advanced above three hundred paces into the open field It did not however fall out so well with Captain Juho's ensign, at the time when St Paul was taken from us by the Count de Bures and Monsieur de Reu, for he being so astonished with fear as to throw himself, colours and all. out at a porthole, was immediately cut to pieces by the chemy, and in the same sage, it was a very memorable fear that so seized, contracted, and froze up the heart of a gentleman, that he sank down, stone dead, in the breich, without any manner of wound or hurt at all. The like madness does sometimes push on a whole multitude, for in one of the encounters that Germanicus had with the Germans, two great parties were so amazed with fe ii that they ran two opposite ways, the one to the same place from which the other had fled ' Sometimes it adds wings to the heels, as in the two first sometimes it nails them to the ground, and fetters them from moving, as we read of the Emperor Theophilus, who, in a brittle he lost against the Agricues was so astomshed and stapefied that he had no power to fiy—"adeo payor ctiam auxilia formidat" -- till such time as Manuel, one of the principal commanders of

In 1527 Their, Annal, 1-63
* "So much does four dread even the means of safety "—QUINT CLIT, n 11

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his army, having jogged and shaked him so as to rouse him out of his trance, said to him, "Sir, if you will not follow me, I will kill you, for it is better you should lose your life than, by being taken, lose your empire"1 But fear does then manifest its utmost power when it throws us upon a valuant despuir, having before deprived us of all sense both of duty and honour In the first pitched battle the Romans lost against Hannibal, under the consul Sempronius a body of ten thousand foot, that had taken fright, seeing no other escape for their cowardice, went and threw themselves headlong upon the great battahon of the enemies. which with marvellous force and fury they charged through and through and routed with a very great slaughter of the Carthagmans, thus purchasing an ignomimous flight at the same price they nught have gamed a glorious victory 2

The thing in the world I am most afraid of is fear, that passion alone, in the trouble of it, exceeding all other aceidents What affliction could be greater or more just than that of Pompev's friends, who, in his ship, were speciators of that horrible murder? Yet so it was that the fear of the Egyptian vessels they saw comme to board them, posses ed them with so great alarm that it is observed ther thought of nothing but calling upon the mariners to make baste, and by force of ours to cscape away, till bemy arrived at fore, and delivered from fear, they had lessure to turn their thoughts to the loss of their captain, and to give vent to those tears and lamentations that the other more potent assion had till then suspended

"Tum payor suprentiam omnom milit ex animo expectorat "4

Such as have been well banged in some skirmish, may vet, all wounded and bloody as they are be brought on again the next day to charge but such as bave once conceived a good sound fear of the enemy, will never be made so much as to look him in the face. Such as are in immediate fear of losing their estates of braishment or of slavery, live in perpetual anguish and lose all appetite and

Zonaras lib in 2 Lux. et 50 Cteero Tusc , m 26

[&]quot;Then few drote out all intelligence from my mind"-I YNH - Op CICF! O. Tust , IN 8

CHAP AVIII] HAPPINESS repose, whereas such as are actually poor, slaves, or exiles, offtimes live as merrily as other folk. And the many secople who, imputient of the perpetual alarms of feur have

hanged or drowned themselves, or dashed themselves to pieces, give us sufficiently to understand that ferr is more

importunate and insupportable than death itself The Greeks acknowledge another kind of fear, differing from any we have spoken of yet that surprises us without

any visible cause, by an impulse from heaven so that whole nations and whole armies have been struck with it. Such a one was that which brought so wonderful a desolution upon Carthage, where nothing was to be heard but affrighted voices and outcries, where the inhabitants were seen to sally out of their houses as to an alarm, and there to charge, wound, and kill one another, as if they had been enemies come to surprise their city. All things were in disorder and fury till, with prayers and sacrifices they had appeased their gods,' and this is that they call a panic terror '

CHAPTER XVIII

ARTER DEATH 4

"Scilicet ultima semper Exspectanda dies homini est, dienque bestus Ante obrium nemo supremaque funer i debet "

THAT MEN ARE NOT TO JUDGE OF OUR HAPPINESS TILL

THE very children know the story of King Crosus to this purpose, who being taken prisoner by Cyrus, and by him condemned to die as he was going to execution cried out "O Solon, Solon!" which being presently reported to Cyrus, and he sending to inquire of him what it meant,

Dioh Sic., \$\$ 7 2 Ibid , Plutarch on Isis and Osiris, c. 8

Charron has borrowed with unusual liberality from this and the succeeding chapter See Nodier, Questions, p 206 "We should all look forward to our last day no one can be called happy till he is dead and buried '-Ovid, Met , no 135

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Crossus gave him to understand that he now found the teaching bolon had formerly given him true to his cost which was That men, however fortune may smile upon them could never be said to be happy till they had been seen to pass over the last day of their lives by reason of the un certainty and mutability of human things which upon very hight and trivial occasions are subject to be totally changed into a quite contrary condition. And so it was that Agesilans made answer to one who was saying what a happy young man the King of Persia was to come so young to so mighty a kingdom. The true and he but In a short neither was Priam unbappy at his years time kings of Macedon successors to that mighty Alexan der became joiners and seriveners at Rome a tyrant of Sicily a pedant at Counth a conqueror of one half of the world and general of so many armies a mirerable surphant to the rascally officers of a king of Egypt so much did the prolongation of five or six months of life eost the mest Pompey and in our fathers days Indovice Sforza the tenth Duke of Milan whom all Italy had so long truckled under was seen to die a wretched prisoner at Lothes | ut not till be hal lived ten years in captivity 2 which was the worst part of his fortune. The fairest of all queens wide to the greatest king in Europe did she not come to die by the hand of an excurrence Unwortly and barbarous cruelty And a flourand more camples there are of the same kind for it seems that as storms and tempests have a makes against the proud and ov r tower no healts of our lofty buildings there ar Iso spirits above that are envious of the grandeuts here below

Log cadeore luminas is abbits quads Olter's tipilely fasee so a que cure Proculeur ne ludil ro il labere vi letur

And it should so m also that Fortune sometimes her in

Hutarel thori of the Incoden oniana

[&]quot; He vas in 121 one (1) Louis VI 11 m from came

So true it i that some so it i er up at i in an affer the altieum of the art it er cruel axe summer unfor not a less not make in total and alticulated have

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wait to surprise the last hour of our lives, to show the power she has, in a moment, to overthrow what she was so many years in building, making us civ out with Laberius—

" Numirum hac die Unv plus vivi milu, qurun vivendum fint ' 1

And, in this sense, this good advice of Solon may reasonably be taken, but he being a philosopher (with which sort of men the favours and disgraces of Fortune stand for nothing, either to the making a man happy or unhappy, and with whom grand, urs and powers are accidents of a quality almost indifferent) I am apt to think that he had some further am, and that his meining was, that the very felicity of life itself, which depends upon the tranquillity and contentment of a well-descended spirit, and the resolution and assurance of a well-ordered so il ought never to be attributed to any man till he has first been seen to play the last, and, doubtless, the hardest act of his part There may be disguise and dissimulation in all the rest where these fine philosophical discourses are only put on and where accident, not touching us to the quick, give us lessure to maintain the same gravity of ispect but, in this hat scene of death, there is no more counterfeiting we must speak out plum and discover what there is of nure and clean in the bottom of the pot

"Nam vera voces tum demum pectore ab mio

Wherefore, at this last, all the other actions of our life ought to be tried and sifted "tis the nurster-dir, "its the day that a judge of all the rest," "its the dry," six one of the amounts," "that must be judge of all nur foregomer actars." To death do I refer the assay of the fruit of all my studies we shall then see whether my discourse came only from my mouth or from my heart. I have see m many by thair death give a good or an 11 equite to their whole life

[&]quot; "I have lived longer by this one day than I should have done.

^{2 &}quot;Then at last truth issues from the heart, the visor's gone, the min remains"—Lighterius, in \$7

3 Senera Er. 102.

Sapio, the father-in law of Pompay, in dying, well wiped away the ill opinion that fall then every one had conceived of him? Brammondas being asked which of the three he had in greatest estion, Chabrias, Ephicrates, or humself, "You must first see us die," said be "before that quotion can be resolved." "And, in truth, he would infinitely wrong that man who would weigh him without the honour and grandour of his end

God has ordered all things as it has best pleased IIm, but I have, in my time, seen three of the most execuble persons that ever I knew m all manner of abominable hvmg and the most infamous to boot, who all died a very negular death and in all circumstances composed, even to perfection There are brive and fortunate deaths I have seen death cut the thread of the progress of a produgious advancement and in the height and flower of its increase, of a certain person " with so glorious an end that, in my opmon, his ambitious and generous designs had nothing in them so high and great as their interruption. He arrived, without completing his course at the place to which his ambition aimed, with greater glory than he could either have hoped or desired, anticipating by his fall the name and power to which he aspired in perfecting his career. In the judgment I make of another man's lite, I always observe how he carried himself at his death, and the principal concern I have for my own is that I may die well—that is,

CHAPTER XIX

THAT TO STUDY PHILOSOPHY IS TO LEARN TO DIE

Ciceno says " "that to study philosophy is nothing but to prepare one's self to die". The reason of which is, because study and contemplation do in some sort withdraw from us

patiently and tranquilly

¹ Seneca, Ep., 24 " Plutureb, Apoth Montaigne, doubtless, refers to his friend Etienne de la Boetie, at whose death in 1563 he was present

¹ Tuse , 1 31

65 our soul, and employ it separately from the body, which is a kind of apprenticeship and a resemblance of death, or clse bornes, all the wisdom and reisoning in the world do in the end conclude in this point, to teach us not to fear to And to say the truth either our reason mocks us, or it ought to have no other aim but our contentment only nor to ends women anything but in sum to make us live well. and, as the Holy Scripture sive,' at our case. All the opinions of the world agree in this, that pleasure is our end, though we make use of divers means to it im it they would, otherwise, be rejected at the first motion, for who would give cur to him that should propose affly tion and misery for his end? The controverse's and disputes of the philosophical sects upon this point are merely verbal-"Truescurrimus solertissimas nugas" -- there is more in them of opposition and obstinues than is consistent with so sacred a profession, but whatsoever personage a man takes upon

himself to perform he ever mixes his own part with it Let the philosophers say what they will the main thing at which we all aim even in virtue itself, is pleasure. It amuses me to rattle in their ears this word, which they so nauscate to hear and if it signify some supreme pleasure and excessive contentment it is more due to the assistance of virtue than to any other assistance whatever pleasure, for being more gay more sinews more robust, and more manly, is only the more seriously voluntuous, and we ought to give it the name of pleasure, as that which is more favourable gentle, and natural, and not that of vigour from which we have devolutated it. The other, and memer pleasure, if it could deserve this fair name, it ought to be by way of competition, and not of privilege I and it less exempt from traverses and inconveniences than virtue itself, and, besides that the enjoyment is more momentary, fluid, and fruit, it has its watchings, fasts, and labours, its sweet and its blood , and, moreover, has particular to itself so many several sorts of sharp and wounding passions, and so dull a satisty aftending it, as equal it to the severest penance. And we mistake if we think that these incommodities serve

¹ Ercles in 12, where, however, the exact text is, "For a man to rejoice and to do good in his life" in Let it is skip our three subtle trifles "—Santon, Ep., 117

CG

it for a spar and a spacening to its suctions fast in na un-one contrart is quicking live higher for sur when we com-to virtue that like a pecquine conditional with whose overwhelm and rander it unstream largest all. Whereas much more spaced in the contraction of the contraction of the contraction of the contraction. apths than in voluptuousn - they smelle sharpen and h which the perfect and divine pleasure they procure us He renders himself unworthy of it who will counterpoise its cost with its fruit and neither under tands the blus-ing nor how to use it. The e who preach to us that the que t of it is right, difficult and painful but its fruition pleasant what do they meen by that but to tell us that it is always unpleasing. For what human means will ever attain its enjoyment. The most perfect have been from to content enjoyatal. Ane most period are been turn to control themselves to appre union it and to appreciate or offer with outcom poses sing it. But they are decayed seeing that of all the pleasures we know the very pursuit is pleasent. The attempt error reliebles of the quality of the thing to which it without for the string of part of and consult stantal with the effect. The foliate and beautifule that ghiters in Virtue shims throughout all her appurtenances and avenues even to the firit entry and utmost limits Now of all the benefits that virtue confers upon us the

contempt of death is one of the greatest as the means that accommodates human life with a coft and case tranquillity end gives us a pure and pleasant taste of hiring without which all other pleasure would be extinct. Which is the reason why all the rules excite and concur in this one article And although they all in like manner with common a cord teach us also to despise pain poverty and the other accelerate to which human life is subject it is not nevertheless with the same soluting as well by reason the clacification are not of so great necessity the greater part of manhand passing over their whole lives without ever knowing what poverty is and some without sorrow or sick ne - as Xenophilus the musican who lived a hundred and six years in perfect and continual health as also because at the worst death can whenever we Hease cut short and put an end to all other meanvenience. But is to death it is inevitable -

Sors exturn, et nos in a ternum-Lydnun musistura eymbo,1 2

and, consequently, if it frights us, 'tis a perpetual forment, for which there is no sort of consolation. There is no way by which it may not reach us. We may continually turn our heads this way and that, as in a suspected country, "que, quasi saxum Tantilo, semper impendet"? Our court, of justice often send back condemned commands to be executed upon the place where the crime was committed, but, carry them to fine houses by the way, prepare for them the best entertamment you can -

> Non Smula dapes Dub on clabor thant sation in Non aymmenth mague cuntus Sommum reducent '2

Do you think they can relish it - and that the fatal end of their journey being continually before their eyes, would not alter and deprave their palate from tasting these regalios 2

> " Audit iter numeratque dies spatioque viarum Metitre sitan , torquetur pe-to futma ".

The end of our race is Jeath, 'tis the necessary object of our aim, which if it fright us, how is it possible to advince a step without a fit of ague? The remedy the vulgar use is not to think on't, but from what brutish stupidity can they derive so gross a blindness . They must bridle the asa by the tul

" Qui e quio poe suo metituit vestigia ietro,"

15 474

[&]quot; "We are all bound one voyage—the lot of all, somer or later, is to come out of the nin—All must to eternal exile sail away "... Hon , Od , 11 1, 25

[&]quot; Lver, like lant due' stone, it hangs over us -Cickno Di

Finit, 1 18
2 "Signal daunties will not tackle their palates, nor the includy of bards or harps bring back sleep '-Hon , Od , in 1, 18 "He considers the route, computes the time of fravelling, measuring his life by the length of the journey, and torments him self by thinking of the blow to come "-CLIVDIANES, in Ref.,

[&]quot; Who in his folly seeks to advance backwards "-Literatius,

tis no wonder if he be often trapped in the pitful) They affin ht people with the very mention of death and many cross themselves as it were the name of the devil. And because the makin, a man's will is in reference to dying not a man will be persuaded to take a pen in hand to that purpose till the physician has passed sentence upon him and totally given him over and then betweet grief and terror God knows in how fit a condition of understanding he is to do it The Romans by reason that this poor syllable death

sounded so harshly to then ears and seemed so ominous found out a way to soften and spin it out by a periphrasis and instead of pronouncing such a one is dead said. Such a one has lived or Such a one has ceased to live provided there was any mention of life in the case though past it carried yet some sound of consolation And from them it is that we have lorrowed our expression. The late Monsierr such and such a one Peradventure as the saying is the term we have lived is worth our money. I vas born betweet cheven and twelve o clock in the foreneon the last day of February 1533 according to our computation beginning the year the 1st of January 2 and it is now lut just fifteen dans sunce I wa complete mme and thirty years old I make account to live at least as many more In the mean tune to trouble a man's self with the thought of a thing so far off were folly But what? Young and old die upon the same terms no one departs out of life otherwise than it he had but just before entered into it neither is any man so old and decrept who having heard of Methuselah does not think he his vet twenty years good to come Fool that thou art who has assured unto thee the term of life? Thou depend at upon physicians? tales rather consult effects and experience. According to the common course of things tis long since that thou hast lived by extraordmary favour thou hast already outlived the ordinary term of life And that it is so recton up

Plutand I tie of C cero e 22 " This yas in virtue of an ordinance of Charles IN in 1263

⁻reviously the year commenced at Easter so that the 1st January Lot ? became the first day of the year lost

9 Morta gae did not real sell is expectation as he died in 1.92

thy acquaintance, how many more have died before they arrived at the age than have attained unto it and of those who have emobled their lives by their renown, take but an account, and I dare by a wager thou wilt find more who have died before than after ave-and-thirty veris of age It is full both of reason and piets too, to take example by the humanity of Jesus Christ Himself, now, He ended His life at three-and-thirty years. The greatest man, that was no more than a man Alexander died also at the same age How many several ways has death to surprise us?

> " Quid quisque, vitet, nunquan boman satis Control est in horse

To omit fevers and pharisies, who would ever have magned that a duke of Brittany' should be pressed to death in a crowd as that duke was, at the entry of Pope Clement, my neighbour into Lyons " Hast thou not seen one of our kings' killed at a tilting, and did not one of his ancestors die by the jostle of a hog . Eschilus, threatened with the fall of a house, was to much purreso dreumspect to avoid that danger, seeing that he was knocked on the head by a tortoise falling out of an engle's talons in the air" Another was choked with a gripestone," an emperor billed with the scratch of a comb in his own threshold, and Aufidius with a justle against the door as he entered the council-chamber And betweet the very thighs of women, Cornelius Gallus the prator, Tigillmus captam of the watch at Rome, Ludovice, son of Guido di Gonzaga, Marquis of Mantua, and fof worse example) Speasippus, a Platonic philosopher,' and one of

 $^{^{-1}}$ "Be as cautions as he may, man can note; foreset the danger that may at any hour beind him '.—Hor., ψ in 13, 13 - John II dred 1305

Ilas neighbour, Clement V , was Bertrand de Got, Archieshop of Bordeaux

Henry II , killed in a toutnament, July 10, 1559 Plulip, elde t on of Louis le Gros

⁷ Idem, slud, ext 8 Val Max, 15 12, est 2 * Plus, Nat Hist, vn 33 * As to Speus ppus, Diogenes I acrtus (iv 9) says he killed him self, tired or old age and infirmity

that blow

our Peper. The poer judge B language adjournment in seaso for each days but he hans lift in mobils as early of more by out of melling ments or bits, express Wholes Crims Jahns the physician was an inting the exest of a just in death closed his own and if I may being in an example of my own blood a knobler of more Captain St Martin a young men the cand wants overs oil who had then be early sufficient testimons of his valuar playing, match at terms regiment daylor of his valuar playing, in the high car while has it give no manner of sign of wound or cut his in I took no note of it has so much as set down to may a himself but movefields of all within the cores thous fifter of in pople we covered all

These so fraginatival common samples passing everdev before one as how is a possible a may should discongage himself from the thought of death or avoid forevering that it has us every moment by the threat. What matter is it some will say which are it comes to pass provided a man be a not terrife himself which the experition. For my part 1 am of this mind and if a man ould be any means avoid at though it are page many in calls. It is not many that it is not be advanced of the shift all faint at its to prove a time at me case, and the as hittle ellopsions and exemplars as you will.

> Protulence delira mersque vilen Dura eta delectent mala mervel denique fallant Qua etapere et rin a

But us folk to think of d ang antiling that was. The, og the come ther gallej in lim, an hot a word of d with All the war fine but with d when it comeenter to thunders, then wrives their challers of frends is surprising them at unwares and unprepared then what to trement what outeress what malness and despure! Dol you over we anythin, so subduct so changed and so conformed. An am must therefore made more early more

I had rather seen and or a sluggered so that my detects are agreed to to maself or that I am not purfully conclous of them than be a see and captions —How L_{I} in 2 1%

sion for it, and this brutish negligence could it possibly lodge is the brain of any min of sense (which I think utterly mapossible), sells us its merchandise too dear. Were it an enemy that could be avoided, I would then advise to borron arms even of cowardice itself, but seeing it is not and that it will extch you as well fixing and playing the poltroon, is standing to take an honest man-

> " Nempe et fugacem persequitur virum Ace pareit unbelle juvent : Pophiabus tunidoque tergo

And seeing that no temper of arms is of proof to secure 118---

> "Hile but ferre cautus se condat, et are Mors timen inclusion protrahet inde e unit

-- It us learn bravely to stand our ground, and right him And to begin to deprive him of the greatest advantage he has over us, let us take a way quite contrary to the common course. Let us disarm him of his novelty and strungeness, let us converse and be familiar with him, and have nothing so frequent in our thoughts as death. Upon all oc asions represent him to our magination in his every shape, at the stumbling of a horse, at the falling of a tile, at the least prick with a pm, let us presently consider and say to our-selves, "Well and what if it had been death itself" and, thereupon, let us encourage and fortify ourselves Let us evermore, amidst our jollity and feasting, act the remem-brance of our fruil condition before our eyes never suffering ourselves to be so fur transported with our delights, but that we have some intervals of reflecting upon, and considering how many several wave this jollity of ours tends to death, and with how many dangers it threatens it The Egyptans were wont to do after this manner, who in the height of then feasing and muth, caused a dried skeleton of a man to be brought into the room to suive for a memento to their guests

¹ "He pursue—the flying polition, nor sparts the hamstrings of the unwarbke wouth who turns his back,"—Idem, ibid., in 2,

2 " Let him lade beneath iron or brass in his fear, death will pull his head out of his armour "-Phorentius in 18

Omnoni ere le diem til i diluxisse supremum Grata supersenset que non spersi star hora.

Where death waits for us is uncertain, let us look for hun everywhere. The premeditation of death is the premeditation of liberty be who has learned to die has un learned to serve. There is nothing of evil in life for him who rightly comprehends that the privation of life is no evil to know how to die delivers us from all subjection and construct Paulus Emilius answered him whom the miscrable King of Macedon his personer sent to entreat him that he would not lead him in his triumph 'Let him make that request to himself "

In truth in all things if nature do not help a little it is sery hard for art and industry to perform anything to pur pose I am in my own nature not inelancholic but medita tive and there is nothing I have more continuilly enter tamed myself withal than imaginations of death even in the most wanton time of my age

Jugundum guum atas florida ver ageret 3

In the company of ladies and at games some have per haps thought me possessed with some jerlousy or the uncertainty of some hope whilst I was entertaining in self with the remembrance of some one surprised a ten days before with a burning fever of which he died refurning from an entertumment like this with his head full of idle fancies of love and jollity as mine was then and that for aught I knew the same destmy was attending me

Jam fuerit nec post unquam recocare licebit 4

Yet did not this thought wrinkle my torehead any more than any other It is impossible but we must feel a strig m such magnations as there at first but with often turning and re turning them in one's mind they at last

Presently the present will have gone never to be recalled -LUCRETTI 5 IIL 928

Think each day when past is the last the next day as unexpected will be the more welcome. — How Ep 1 4 13

² Plutarch Life of Paulus Amilius e 1/ Creero Tuee v 40 When my florid ago njoiced in pleasant spring — CATULITY is in

become so familiar as to be no trouble at all, otherwise I. for my part, should be ma perpetual fright and frenzy, for never man was so distrustful of his life, never man so uncertain as to its duration Neither health, which I have hitherto ever emoved very strong and vigorous, and very soldom interrupted, does prolong, nor sickness contract ins hopes Every mmute, methuds, I im escaping, and it cternally runs in my mind, that what may be done tomorrow, may be done to-day Hazards and dangers do, m truth, little or nothing hasten our end, and if we consider how many thousands more remain and hang over our heads, besides the accident that immediately threatens us we shall find that the sound and the sick, those that are abroad at sea and those that sit by the fire those who are engaged in battle, and those who sit idle at home, are the one as near it as the other 'Nemo altero fragilior est nemo in crastinum sur certior" For anything I have to do before I die, the longest leasure would appear too short were it but un hour's business I had to do

A friend of mine the other day turning over my tablets found therein a memorandum of something I would have done after my decease whereupon I told him, as it was really time, that though I was no more than a league's distance only from my own house and merry and well, vot when that thing came into my head, I made haste to write it down there, because I was not certain to live till I came home As a man that am eternally brooding over my own thoughts, and comine them to my own particular concerns, I am at all hours as well prepared as I am ever like to be, and death, whenever he shall come, can bring nothing along with him I did not expect long before. We should ilways, as near as we can, be booted and spuried, and ready to go, and, above all things take care, at that time, to have no business with any one but one's self -

"Quid bievi fortes jaculamur avo Multa?"?

 $^{^1}$ "No man is more fragile than another no man more certain than another of to morrow "—Sanca, Lp, 91 2 "Why, for so short a life, true ourselves with so many projects,"—Hop, dd, in Jb, 17

for we shall there find work enough to do without any need of addition One man complains more than of death that he is thereby prevented of a glorious victory another, that he must die le fore he has married his daughter or edu ented his children a third soons only troubled that he must lose the society of his wife a fourth the conver sition of his con as the principal comfort and concern of his long For my part I am thanks le to God it this instint m such a condition that I am reals to dislodge whenever it shall please Him without regret for anything whatspever I disengage myself throughout from all worldly relations my leave is soon taken of all but myself I ver did my one prepare to had adicu to the world more absolutely and unreservedly and to shale hands with all manner of interest in it than I expect to do The deadest deaths are the best

> Miscr O miser munt or min ademit Una dies infesta nulu tot pri mia vita

And the builder

Marent *35 be opera interrupta mineque Murorum in centes *

A man must design nothing that will require so much time to the finishing or at least with no such passionate desire to see it brought to perfection. We are born to action

Ourm morar me lum solvar et inter orus 3

I would always have a man to be doing and as much as in him hes to extend and spin out the offices of life and then let death take me planting my cabbages indifferent to him and still less of my garden a not being finished I saw one die who at his last gasp complaine I of nothing to much as that destiny was about to cut the thread of a chronicle

Wretch that I am they cry one fatal day has deprived not of so many joys of life --Lt CPETILS in \$11 The works remain incomplete the tall pannacles of the walls anmade - Abred in 88 where march in partler t When I shall die let it be doing that I had designed. -

Ovid A zer . n 10 36

histors he was then compling when he was gone no farther than the fifteenth or sixteenth of our kings

> "Illud in his rebus non addunt, nec tibi e irum Jam desidermin rerum super medit una." ¹

We are to discharge ourselves from these vulgar and lourful humours. To the purpose it was that men first appointed the places of sepuritive algorithm the churches and in the most ir quested places of the circ to accustom, rays Locurges the common people women, and children, that they should not be startled at the subit of a corpeand to the end, that the continual spective or bions, graves and funcant obseques should put us in mind of oufund conditions.

> "Quin etiam exhibitate viris convivis e ide Mos obini, et iniscere epulis spectacula dira Certantum terro « epe ex super i pa e identum Pocula, respersis non perco sin_ciane mensis

And as the Egyptians after their feasts were wont to pre sent the company with a great image of death, by one that cried out to them, "Drink and be merry for such shall thou be when thou art dead 'so it is my custom to have death not only in my imagination but continually in my mouth Neither is there anything of which I am so inquisitive, and delight to inform myself, as the manner of men's deaths their words, looks, and bearing, nor any places in history I am so intent upon, and it is manifest enough by my crowding in examples of this lind, that I have a par ticular fancy for that subject If I were a writer of books, I would compile a register, with a comment of the various deaths of men he who should teach men to die, would at the same time touch them to live Dicearchus made one, to which he gave that title, but it was designed for another and less profitable end 4

" "They do not add that dving, we have no longer a de ire to

Plutarely in Vita

vi 51

1 Cicero, De Olht , n. 5

^{? &}quot;He was former's the custom to enliven benguets with slaughter, and to combine with the repast the dire specified of men contending with the sword, the dwing in many cases falling upon the cups, and covering the tables with blood. —Status Iracious,

Peridenture some one may object that the pain and terror of Ising so infinitely exceed all manner of amit ma tion that the last fencer will be quite out of his play when it comes t the jush Let them say what they will to tremeditate is doubtle s a very great alvantage and besile is it nothing to to so fir at least without distur hance or alteration Moreover Nature herself assists and encourages us if the death be sudden and violent we ba, not lessure to fear if otherwise I perceive that as I engue further in my disease I naturally enter into a cer tun lostling and disdain of life I find I have much more ido to di est this resolution of daing when I am well in health than when languishing of a fever and by how much I have le - to do with the commodities of life ly reason that I legin to lose the use and pleasure of them by so much I look upon douth with less terror Which makes me hope that the further I remove from the first and the nearer I approach to the latter I shall the more easily exclange the one for the other And as I have experienced in other occurrences that as Crear sais things often appear greater to us at a distance than near at hand I have found that being well I have hall maladies m much greater horror than when really afflicted with them The vigour wherem I now un the cheerfulness and delight wherein I now live, make the contrary estate arneur in so great a distroportion to my present condition that by imagination I magnify those inconveniences by one half and apprehend them to be much more trouble some than I fin I them really to be when the he the most heavy upon me I hope to find death the same

Let us lut of serve in the ordinary changes and declarations we daily suffer. how nature deproye us of the light and sense of our bodds de av. What remains to an old man of the vigour of his youth and better days?

Hen semba ata portio quanta manet

Carar to in old weather besten soldier of his guards who came to ask him leave that he might bill himself taking the Bello Gall on \$1

Alas to old men lo small a portion co lite a left -

VANIMAN PLANTED OF SELLIS 1 16

notice of his withcred body and decrepit motion, pleasantly answered, "Thou fanciest, then, that thou art yet alive" Should a man fall into this condition on the sudden, I do not think humanity capable of enduring such a change but nature, leading us by the hand an easy and, as it were. an insensible pace step by step conducts us to that miserable state and by that means makes it fumiliar to us, so that we are insensible of the stroke when our youth dies in us, though it be really a harder death than the final dissolution of a languishing body, than the death of old age forasmuch as the fall is not so great from an uneasy being to none at all, as it is from a sprightly and flourishing being to one that is troublesome and painful The body, bent and bowed has less force to support a burden, and it is the same with the soul, and therefore it is, that we are to ruse her up firm and erect against the power of this adversary For, as it is impossible she should ever be at rest, whilst she stands in fear of it, so, if she once can assure herself she may boast (which is a thing as it were surpressing human condition) that it is impossible that disquiet anxiety, or fear, or any other disturbance, should mhabit or have any place in her

> "Non vultus metantis tyranni Mente quatit solida, neque Auster Dax inquieti turbidus Adrice Nec fulininantis magna Josis manus "2

She is then become sover up of all her lusts and passons, matrices of necessity, shame, poverty and all the other injuries of fortum. Let us, therefore, as many of us as can, get this advantage, the the true and sovereign liberty here on earth, that fortifies us wherewithal to defy violence and injustice, and to contemm prisons and chains

> "In manus et Compedibus sevo te sub custode tencho

¹ Somers, Ep. 77

² "Not the mannering look of a tyrint shakes her well settled soul, nor turbulent 'uster, the prince of the stormy Adrianic nor yet the strong hand of thundering Jose, such a temper moves."—Hon, Od. in 3, 3

But nature compals us to at "Go out of this world," says she, "as you entered into it the same pass you made from death to life, without passion or fear, the same, after the same manner, repeat from lite to death Your death is a part of the order of the universe, 'tis a part of the life of the world

" Inter se mortales mutua va unt

I't, quasi cursores, vit a lampula tradunt

"Shall I exchange for you this be outiful contexture of things. The the condition of your creation, death is a part of you, and whilst you endeavour to evade it you evade vourselves This very being of yours that you now enjoy is equally divided betweet life and death. The day of your burth is one day's advance towards the grave

" Prima que vitam dedit, hora carpoit

" Nascentes mormur, hus-que ab origine pendit "

"All the whole time you live, you purloin from life and live at the expense of hie itself. The perpetual work of your life is but to lay the foundation of death You are in death, whilst you are in his because you still are after death, when you are no more abve, or, if you had rather have if so, you are dead after life but dying all the while you live, and death handles the dying much more rudely than the dead, and more sensibly and essentially If you have made your profit of life, you have bad enough of it, go your was satisfied

"Cur non ut plenus vito conviva recede"

"If you have not known how to make the best use of it, if

"Mortals, amongst themselves, live by turns, and, like the runners in the games, give up the lamp when they have won the rare to the next come? "Licentrate, it 75, 78

2 "The first hour that gave us life, took that also an hour."

SENECA, Her Fur 3 Chor 874

"As we are bern, we die, and the end commences with the

beginning "-Wantell's, itst in 16
4 "Why not depart from life, as a sated guest from a feast?"-

LUCIETILS, m 951

it was unprofitable to you, what need you care to love it, to what end would you desire longer to keep it?

Cur amplins addere on cris. Rursum quod perent male, et meratum occidat omne "1

"Lafe in itself is neither good nor evil, it is the some of good or evil as you make it And if you have lived a day, you have seen all one day is equil and like to all other days There is no other light no other shade, this very sun this moon these very stars, this very order and disposition of things, is the same your ancestors enjoyed, and that shall also entertain your posterity

> " ' Non alium videre patres, aliumse acrotes Aspicient 2

' And come the worst that can come, the distribution and variety of all the acts of my comedy are performed in a year If you have observed the revolution of my four seasons, they comprehend the infancy, the youth, the virility, and the old age of the world the year has played his part, and knows no other art but to begin again it will always be the same thing

> " "I ersamur ibideni atque insumus usque. " " Atque in se sua per vestigia volvitur annus 4

"I am not prepared to create for you any new recreations

"Num tibi protere i quod machiner inveniamque Quod place at mbil e-t eadem sunt onium semper

" Give place to others as others have given place to you Equality is the soul of equity Who can complain of being comprehended in the same distiny, wherein all are involved

" "Why week to add longer life merely to renew all spent time, and be again tormented ' -It CPETILS in 914

"Your grandstres saw no other thangs, nor will your post territy"-MANTITE 1 ,220 3 ' We are even turning in the same circle, ever therein con fined "-Lt CPETIUS, nr. 1093

"The year is even turning round in the same footsteps -TIPGIL, Georg ii 402

' I can de re, nor find snything else to please you "as the same thing over and over again."--Li CI LTILS, ul. 9 /7

Desires, are as long as You can, you shan by that nothing shorten the space you are to be dead. Its all to no purpose, you shall be every what as long in the condition you so much fear, as if you had died at nurse

"' Licet quot vis vii endo vincere seda. Mors aterna tamen mhilonnnus illa manchit 'i

"And yet I will place you in such a condition is you shall have no reason to be displeised

" 'In vera nestis nallum fore morte alum te, Qui possit avas tibi te lugero perempium, Strusque jacentem '*

"Nor shall you so much as wish for the life you are so concerned about

" Nec sibi enim quisquam tum se vitamque requirit 5

Nec desiderium nostri nos afficit allum "4

"Death is less to be found than nothing if there could be anything less than nothing

"' Multo mortem minus ad nos esse parandum,'
Si minus esse potest, quain quoi mlul esse videmus'

"Neither can it any way concern you, whether you are living or deed himp by reason that you are still in being, deed because you are no more. Morosver, no one dies before his hour the time you levre belund was no more yours, than that was lapsed and gone before you came into the world, nor does it my more concern you

1 "Lave trumphing over as many tree as you will, death still will remain eternal"—LUCRETIVE, in 1107
2 "Know you not that when dead, there can be no other hing selt to hancat you de id, stranding on your grave "Jalent, 180", 808

stud, 898

"No one than troubles hunself about himself, or about life"

—Idem stud, 932.

"Nor has any regret about him-elf '—Idem, ibid., 935
"Detth would seem much less to us—if indeed there could be less in that which we see to be nothing "—Idem ibid., 939

- * 'Re per emm quam minding auter ta refusits.
- 'When we want life ands it is all ther. The width of time burning emission not in the inpulls of datas but in the use of time. In it is not shown to great with you but it is the Wisko two of time while it is given in the John 11 depinds upon some will and not upon the number of days to have a sufficient bought of the Tare possible tool and magnin were to trive, at the place towards which som are on time the young and cut there, is no journess but that it is odd. And it compains will made it more placeum or more, even to you do so not all the world go the self-vine way.
- Does not all the world dane, the same brawl that you do be as there anything that does not gow old as well as vor. A thousand minutes a those and other creatures, die at the same moment that you die. --
 - 'Nam not nell's diem neque nectem aurora equata est,
 On non auditrit inistos (ngalibris gris
 Plaratus mortis col utes et il in ris atri 3
- "To what and should som and roune to drive beal of three horn possibility to wait at you have some example, enough of these who have been wall placed to do, as threeby distorted from he was massers but here, you war found any who have been dissisted, I with dung. It must therefore need be ever, foolied to conde mu string you have not they sportmented in vour own person not he that of any other. Why does thou compleme of me and of destire? Do was do these are wrong? It is not the et o govern us or for us to goone thee? Though predeterative thy are may not be accomplished set the life is a must of low stature is a wind a man of how stature is a wind a much a man as a great most the room nor that.

[&]quot; Consider how as nothing to us a the old age of times just -- La Carriers in 997

⁻⁻ Li corrive in 997
2 'All things then life over must follow thes -- Idem and,

No might has followed day no day has followed might in the the there has not been heard obe and corroring cries the companions of death and fines at \$\foldownumber \day \text{Jdem} \cdots \text{79}\$

lives are measured by the ell. Chiron refused to be immortal, when he was acquainted with the conditions under which he was to enjoy it by the god of time itself and its duration, his father Saturn Do but semonsly consider how much more insupportable and painful an immortal life would be to man than what I have already given hum If you had not death, you would eternally curse me for having deprived you of it. I have mixed a little lutterness with it, to the end, that seeing of what convenience it is, you might not too greedily and indiscreetly seek and embrace it and that you might be so established in this moderation, as neither to nausrate life, nor have an antipithy for dying, which I have decreed you shall once do I have tempered the one and the other betweet pleasure and pain It was I that taught Thales, the most enument of your siges that to live and to die were indifferent, which made him, very wisely, answer him, 'Why then he did not die ?' 'Because,' said be 'it is indifferent' Water, earth, air, and fire, and the other parts of this creation of mine, are no more instruments of the life than they are of the Why dost thou fear thy last day " it contributes no more to thy dissolution than every one of the rest the last step is not the cause of lassitude at does but confess it Every day travels towards death the last only arrives at it " These are the good lessons our mother Nature teaches

I have often considered with myself whence it should proceed, that in war the mage of death, whether we look upon it in ourselves or in others, should, without comparison appear less dreadful than at home in our own houses (for if it were not so, it would be an army of doctors and whining milksops), and that being still in all places the same, there should be, notwithstanding much more assurance in persants and the meaner sort of people, than in others of better quality. I believe, in truth, that it is those terrible ceremouses and preparation, wherewith we set it out, that more terrify us than the thing itself, a new quite contrary way of living, the crits of mothers wives, and children, the visits of astounded and afflicted

Diogenes I aertius, 1 35

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friends, the attindance of pole and bubbering servants, a dark room set round with burning types, our left generous of with physicians and darines, in some nothing but glostlines and horror round about us, we seem deed and hard a dariads. Children are afroid even of those they are best acquainted with, when disguised in a rivor, and so its with us, the visor must be a moved as well from things as from persons, that being taken was we shall find nothing underment but the very same death that a mean servant or a poor chumbermaid dad a day or two ago without an imance of apprehension. Happie is the death that haves us no kissure to prepare things for all this formers.

CHAPTER XX

OF THE PORCE OF IMAGINATION

· Portis imaginatio general casum " sai the schooling I am one of those who are most sensible of the power of imagination every one is jostled by it, but some are overthrown by it. It has a very paereing impression upon me, and I make it my business to avoid wanting force to resist it I could his by the sole help of healthful and jolly company the very sight of another , pain materially pains me and I often usure the sensations of mother person. A perpetual cough in mother takles my lungs and throat. I more unwillingly visit the sel in whom In love and duty I am interested, than those I care not for to whom I less look I take possession of the disease I am concerned at. and take it to myself I do not it all wonder that fancy should give fevers and sometimes kill such as allow it too much scope and are too willing to entertain it Simon Thomas was a great physician of his time I remember, that happening one day at Toulouse to meet him at a rich

¹ Seneca Ep 1 0 ² A strong imagination begets the event itself '—Axiom Scholast

old fellow's house who was troubled with weak lungs, and discoursing with his pritient about the method of his cure. he told him, that one thing which would be very conducive to it was to give me such occasion to be pleased with his company, that I might come often to see him, by which means, and by fixing his eyes upon the treshness of my complexion, and his imagination upon the sprightliness and vigour that glowed in my youth, and possessing all his senses with the flourishing age wherem I then was, his habit of body might, peridventure, he amended, but he forgot to say that mine, it the same time might be made worse Gallus Vibius so long cudgelled his brains to find out the essence and motions of madness, that, in the end, he himself went out of his wits, and to such a degree, that he could never after recover his judgment, and might brag that he was become a fool by too much wisdom. Some there are who through fear anticipate the hangman, and there was the man whose eves being unbound to have his pudon read to him was found stark dead upon the scaffold. by the stroke of imagination. We start tremble, turn pole. and blush, as we are variously moved by imagination, and, being a-bed, feel our bodies untited with its power to that degree, as even sometimes to expering. And boiling youth, when fast askep, grows so warm with fance, as in a dream to satisfy amorous desires -

"It, quasi transactis expr omnibu ichu profundant Fluminis ingentes fluctus vestemque ernentent"!

Although it be no new thing to "se hoins grown in a inght on the forebreid of one that had none, when he went to bed notwithstanding what beld (Lippus, King of Ital', is memorable who having one day been a very delighted speciator of a buil fight and having all the might dreamed that he had horns on his head, did, by the force of imagnation really cause them to grow three Passing pared to

I duretins, it 1629. The same of the citation is given in the preceding passings of the text.
2 val Max, v. 6. Pluny, vi 59. Cuppus was not king of Italy,

² val Max, v. 6 Plan, v. 58 Cappus was not king of Italy, but a Roman prector, whom divension had informed that if he returned to Rome, he would become King of Italy, and he preferred

to remain in exile.

the son of Cresus, 'the voice which mature had denied him And Antechnic fil into a fever, inflanced with the besult; of Structure too depth imprired in his soul.' Pluy pretends to have our Lancus Coestius, who from a vonain was turned into a man upon her ver weddinged by 'Pontains and others report the him entampones to have happened in these latter days in Italy. And, through the velocities are supposed in these latter days in Italy.

"I ota puer solvit, que formina voverat, Iplie '

Myself passing by Vitry le François," saw a man the Bishop of Soissons had, in confirmation, called Germain whom all the mhabitants of the place had known to be a girl till two-and-twenty years of age, called Mary He was at the time of my being there, very full of beard old and not married. He told us that by straming himself in a leap his male instruments came out and the girls of that place have, to this day a song wherein they advise one another not to take 'oo great strides for fear of being turned into men, as Mary Germain was It is no wonder if this sort of accident frequently happen, for if imagination have inv power in such things, it is so continually and vigorously bent upon this subject that to the end it may not so often relapse into the same thought and violence of desire it were better once for all to give these young wenches the things they long for

Some attribut, the sears of King Dagolert and of St Francis to the force of imagination. It is said, that but it holdes will sometime be remoted from their places, and Celsus talls us of a privist whose soul would be myished mote such us exhaus that the body would for a long time runnan without sense or respiration. St Augustine makes muchton of trusther, who upon the hearing of any lamentable or doleful cries, would presently fall into a swoos, and

¹ Herodotus, 1 85 2 Phny, Nat Hist, vii 4

^{*} Lucian on the Syrian goldess.

[&]quot;This, become a toy, put the cifts which as a woman, he had promised"—Ouro, Met, ix 793, where it is done, not total, and see the story that 714

In September 1580, as related in his Travels
Restitutus, De Civit Dei, xiv 24

be so far out of himself, that it was in vain to call, bawl in his evirs pinch or burn him, till he voluntarily came to himself, and then he would say, that he lived heard vierce as it were after off and did feel when they pinched and burned him, and to prove that this was no obstancte dissimulation in defunce of his sense of feeling it was manifest that all the while he had neither pulse nor bretthing.

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"The very probable, that visions enchantments and all extraordinary effects of that indive, derive their credit principally from the power of imagination, working and making its chefest impression upon villear and more easy soils, whose bels is so strangely imposed upon as to think they see what they do not see

I am not satisfied whether those pleasant lightnes ' with which this age of ours is so occupied, that there is almost no other talk, are not mere voluntary impressions of apprehension and fear for I know, by experience in the case of a particular friend of mine one for whom I can be as responsible as for myself, and a man that cannot possibly fall under any manner of suspicion of insufficiency and as little of being enchanted who having heard a companion of his make a relation of an unusual frigidity that surprised him at a very unsersourble time being afterwards himself engaged upon the same account, the horror of the former story on a sudden so strungely possessed his imagination that he run the same fortune the other had done, and from that time forward, the scurvy remembrance of his disaster running in his mind and tyrinnising over him, he was subject to relapse into the same misfortune He found some remedy, however for this fancy manother funcy, by himself frinkly confessing and declaring beforehand to the party with whom he was to have to do, this subjection of his by which means, the agitation of his soul was, in some sort. appeased, and knowing that, now some such misbehaviour

Les nourmins d'auguillettes as they were called, krote tiell, bu some oile, it a weiding, on a strip of leither, colton, or call, bu which, especially when prevent of the collection of the which, especially when prevent of the collection of the memory of the collection of the memory, until they were untirel. See Louindre, La Sor cellerr, Purs, 1833, p. 73

was expected from him, the retirant upon his fundice gnot's And discounts at such times as he was in to such apprehension views time about the act threshoughts being then dis agreed and free and her body in its truand natural estate the way at leasant to ease the part to be handled and communicated to the I need by of the other ports, he was totally freed from that sexistions marmats libra man has once do as a man right hop never after in dance r of this bearing houselt with that he re in, unle upon the account of some excusable wed new Northerns this dispeter to be feared, but in adventures where the soul is over-extended with desire or respect and, easy tally there the opportunity is of an unforessen and pressing nature, in those ever, there is no me any for a min to dofendhums if from such a surprise as shall put hun altogs the r out of sorts. I have known some who have secured themselves from this musch mee by coming half sated elsewhere purposely to thate the ardour of the ture, and others, who being grown old find thems has less impotent by being less able, and one, who found an advanture in being assure I by a friend of his that he had a counter-charm of enchantments that would secure him from this disgrace. The story itself is not much times, and therefore you shall have it

A count of a very great family and with whom I was sers intimate being married to a fur lidy, who bid formerly been courted by one who was at the welding all his friends were in very great fear, but especially in old lady his kinswom in who had the ordering I the solemnity, and in whose house it was kept, suspecting his rival would offer foul play by these or crees. Which feer she communicated to me I but her rely upon me I had by chance, about me a certain flat plate of gold whereon were graven some celestial figures, supposed good against sunstroke or pours in the head, being applied to the suture, when, that it might the better remain firm, it was sewed to a ribbon to be tied under the chin, a foppery coustingerman to this of which I am speaking Jaques Pelletier, who lived in my house, had presented this to me for a singular rarity. I had a fancy to make some use of this knack, and therefore

privately told the count, that he might possibly run the some fortune other bridegrooms had sometimes done, especially some one being in the house, who, no doubt, would be glad to do him such a courtesy but let him boldly go to bed For I would do him the office of a friend. and if need were would not spare a miracle it was in my power to do, provided he would engage to me, upon hi honour, to keep it to himself, and only, when they came to bring him his caudle,' if matters had not gone well with him, to give me such a sign, and leave the rest to me Now he had had his ears so buttered and his mind so prepossessed with the eternal tattle of this business, that when he came to't, he did a ally find himself tied with the trouble of his imagination, and accordingly at the time appointed, gave me the sign Whereupon, I whispered him in the cu., that he should rise, under pretence of putting us out of the room, and after a jesting manner pull my nightgown from my shoulders-we were of much about the same heightthrow it over his own, and there keep it till he had performed what I had appointed him to do, which was that when we were all gone out of the chamber he should withdraw to make water, should three times repeat such and such words, and as often do such and such actions, that at every of the three times, he should tie the ribbon I put into his hand about his middle and be sure to place the medal that was fastened to it, the figures in such a posture, exactly moon his rems which being done, and having the last of the three times so well girt and fast tied the ribbon that it could neither unite nor slip from its place, let him confidently return to his business, and within not forget to spread my gown upon the bed, so that it might be sure to cover them both These ape's tricks are the main of the effect, our fancy being so far seduced as to believe that such strange means must, of necessity, proceed from some abstrace science then very mainty gives them weight and reverence And, certain it is, that my figures approved themselves more venerian than solar, more active than prohibitive 'Twas a sudden whimsey, mixed with a

httle currosity, that made me do a thing so contrary to my
A custom in I rance to bring the br degroom a civille in the
middle of the right, on his wedding night

first assault Till possession be takin, a man, thin knows himself atthject to this infirmity, should leavinely and by degrees make several little trails and light offers, without obstimately attempting, at once, to force an absolute conquest over his own mutunous and indeposed facilities Such as know their members to be naturally obedient, need take no other care but only to counterplot them.

iantasies The indocale liberty of this member is very remarkable so importunately unruly in its turnidity and impatience when we do not require it, and so unseasonably disobedient when we stand most in need of it so imperiously contesting in authority with the will and with so much haughty obstinger denying all solicitation both of hand and mind And yet, though his relellion is so universally complained of, and that proof is thence deduced to condemn him, if he had, nevertheless, feed me to plead his cause, I should peradventure bring the rest of his fellow members into suspicion of completting this mischief against him, out of pure envy at the importance and pleasure especial to his employment, and to have by confederacy, armed the whole world against him, by milevolently charging him alone, with their common offence. For let any one consider, whether there is any one part of our bodies that does not often neruse to perform its office at the precept of the will, and that does not often exercise its function in defiance of her command They have every one of them passions of their own, that rouse and awaken, stupely and benumb them, without our leave or consent How often do the involuntary motions of the countenance discover our mward thoughts, and betiny our most private secrets to the bystanders The same cause that animates this member does also, without our knowledge, animate the lungs, pulse, and heart the sight of a pleasing object imperceptibly diffusing a flame through all our parts, with a feverish motion Is there nothing but these veins and muscles that swell and flag without the consent, not only of the will, but even of our knowledge also? We do not command our hairs to stand on end nor our skin to shiver either with fear or desire, the hands often convey them-

selves to parts to which we do not direct them , the tongue

will be interdict and the voice congcaled when we know not how to help it. When we have nothing to eat and would willingly forful it the appetite does not for all that, forbear to stur up the parts that are subject to it no more nor le s than the other appetite re were epalang of and in like manner as unecasonably leave us when it thinks fit The vessels that serve to discharge the belly have their own proper dilatations and compressions without and beyond our concurrence as well as tho a which are destined to purge the rems and that which to jurtify the prerogative of the will St Augustine urge ' of having seen a man who could command his rear to discharge as often 'oge'her as he pleused Vives his commen'ator vet fur'her fortifies with another example in his time of one shat could break wind in time but these cases do not suppose any more pure obedience in that part for is anythme commonly more turnultuary or indiscreet To which let me add that I myself knew one so rude and ungoverned as for for'v years together made his master vent with one continued and unintermitted outbursting and 'tis like will do so till be die of it. And I could heartily with thet I only knew by reading how often a man , belly by the denal of our single puff brings him to the very
door of an exceeding painful death and that the emperor
who cave liberty to let fiv in all place hal at the same time given us pover to do it. But for our will in who e behalf we prefer this accusation with now much greater probability may we reproach herself with mutiny and sedition for her irrecularity and hole-lien e. Does she always will what we would have her to 1 Des he not often will what we forbid her o will and that to our mannest prejudice D. she suffer hereit more than any of the re't to be governed and inverted by the results of our reason To conclude I should move in the behalf of the gentleman, my chent it might be considered, that on this fact, his cause being inseparably and indistinctly conjoined with an acces ore ret he only is called in ques-

² De Civit Dei xiv 24 The Emperor Claudin, he however recording to Suctomia, (Vota, e 3% only intended to authorise the sugular privriege by an edict.

tion, and that he arguments and accusations which caunot be charged upon the other, whose business, indeed, it is sometimes inopportunely to maile, but never to refuse, and marke, moreover, after a tact and quiet manner, and threefore is the make and impasted of his accusars most manifestly apparent. But he it how it will, protesting against the proceedings of the advocate and judges. Nature will, in the meantime, proceed after her own way, who had done but well had she endowed the meantor with some

membestly apparent But he it how it will, protesting against the proceedings of the advocates and judges, Nature will, in the meantime, proceed after her own way, who had done but well had she endowed this member with some particular printleys, the author of the sole immortal work of mortals, advine work, according to Socrates, and love, the desire of immortality, and himself an immortal demon Some one, perhips by such an effect of imagination may have, had the good link to have behind him here, the scribtly, which his companion who have come after, has

carried with him into Spain And 'tis for this reason you may see why men in such cases require a mind prepared for the thing that is to be done Why do the physicians possess, beforehind their patients' credulity with so many talse promises of cure, if not to the end, that the effect of imagination may supply the imposture of their decections? They know very well that a great master of their trade has given it under his hand that he has known some with whom the very sight of physic would work. All which concerts come now into my head by the remembrance of a story that was told me by a domestic apothecary of my father's t blant Swess a nation not much addicted to vanits and lying, of a merchant he had long known at Toulouse, who being a valetudinary, and much afflicted with the stone. had often occasion to take clysters, of which he caused several sorts to be prescribed him by the physicians, according to the accidents of his disease which bemis brought him, and none of the usual forms as feeling if it were not too hot, and the like, being omatted, he lay down, the syringe advanced, and all cercinonies performed, injection alone excepted, after which, the apothecary being gone, and the patient accommodated as if he had really received a cluster, he found the same operation and effect

that those do who have taken one, indeed, and if at any time the physician did not find the operation sufficient, he would usually give him two or three more doses, after the ancents had an opinion of certain women of Seythia, that being animated and energed against any one, they billed him only with their looks. Tortoses and ostrales batch their eggs with only looking on them, which infers, that their cyts have in them some opaculative virtue. And the eyes of witches are suit to be assulant and lurritin.—

"Nescio quis teneros oculas mila fascinat agnos

Magicians are no very good authority with me. But we experimentally set that women impart the marks of their function to challenge to the children the carry in the womb, witness in that was brought to held of a Moor, and there was presented to Charles the emperor and Kimg of Bohemia a guil from about Pisa, all over rough and covered with hair whom her mother said to be so conceived by revision of a preture of St John the Paptist that hung within the currains of her bod

It is the same with beasts witness Jacob's sleep and the hares and partridges that the snow turns white upon the mountains. There was at my house a little while ago a cat seen watching a bird upon the top of a tree these for some time mutually fixing their eyes one upon another, the bird at last let herself fall dead into the cut's claws. either dazzled by the force of its own imagination, or drawn by some attractive power of the cit Such as are adducted to the pleasures of the field have, I make no question, heard the story of the falconer, who having earnestly fixed his eves upon a late in the air laid a wager that he would bring her down with the sole power of his sight, and did so, as it was said, for the tales I horrow I charge upon the consciences of those from whom I have them. The discourses are my own, and found themselves upon the proofs of reason, not of experience, to which every one has hierty to add his own examples and who has none, let him not forly ir, the number and varieties of accidents considered, to believe that there are plenty of them if I do not apply them well, let some other do it for me And, also, in the subject of which I treat, our manners and motions, testi-

^{1 &}quot;Some eye I know not whose, is bewitching my tender lambs" -- Vircia, Ecloy, in 103

monies and instance how fibulous society provided they are possible serve as well as the true whether this have walls happen I rino at Rome or Paris to John or Peter tis still within the worke of human capacity which serves me to g od us. I see and make myndyantage of it as vell in sla low is in substance and amongst the various r almgs thereof in history I cull out the most rure and memorable to ht my own turn. There are authors whose only end and design it is to give an account of things that have happened more if I could arrive unto it should be to deliver of what may happen. There is a just liberty allowed in the schools of supprising similatudes when they have none at hand. I do not however make any use of that privilege and as to that matter in superstitious religion surpass all historical authority. In the examples which I here bring in of what I have heard road done or and I have forbid len myself to dare to alter even the most light and indifferent circumstances my conscience does not falsify one tittle, what my ignorance may do I

Qf

And the it is flat makes me sometimes doubt in mit own mad whether a dryne or a philosopher and such men of event and tender produce and consumes are fit to write interest for how can they at the their reputation upon a popular faith. how it erg anothe for the opinions of men their do not know and with what visurince deliver their conjectures for curricit pay. Of actions performed before their own eves wherean several persons were act as their would be unwilling to give eve finese upon onth lefters a judge and there is no man so familiarly known to them for whose intentions they nould become abolite custion. For my part I think it less brazalous to write of things past than pessent by how much the writer is only to give an account of things every one knows he must of necessify between trust.

I am soluted to write the affairs of my own time by some who fancy I look upon them with an ere less blinded with passen than unother and have a clearer might into them by reason of the free access fortune has given me to the heads of various factions. Lit they do not consider that to purchase the glory of Sallust I would not give

myself the trouble, sworn enemy as I am to obligation, assiduity, or perseverance that there is nothing so contrary to my style as a continued pariative, I so often interrupt, and cut myself short in my writing for want of brenth, I have neither composition nor explanation worth anything, and am ignorant, beyond a child of the phrases and even the very words proper to express the most common things , and for that reason it is that I have undertaken to say only what I can say, and have accommodated my subject to my "trength should I take one to be my guide, peradventure I should not be able to keep pace with him, and in the freedom of my liberty, might deliver judgments which upon better thoughts, and a cording to reason would be illegitimate and punishable. Pinturch would tell us of what he has delivered to us, that it is the work of others that ms examples are all and everywhere exactly frue that they are usuful to posterity, and are presented with a lustre that will light us the way to virtue, is his own work. It is not of su dangerous consequence, as m 1 mediamildrag, Whether an old story he sa or no

CHAPTER XXI

THAT THE PROPIT OF ONE MAN IS THE DAMAGE OI ANOTHER

DEMADES the Atheman 1 condemned one of his c.tv. whose trade it was to sell the necessaries for funeral ceremonies. upon preture that he demanded unreasonable profit, and that that profit could not a crue to him but by the death of a great number of people A judgment that appears to be ill grounded, forasmuch as no profit whatever our possible be made but at the expense of mother, and that by the same rule he should condemn all gum of what kind sorver The merchant only thraves by the debanchery of youth the husbandman by the dearness of grain, the architect by

¹ Senera, De Beneficus, vi 34 whence nearly the whole of this chapter is taken

98 OF CESTON [BOOK 1]
the rum of buildings, lawrers and officers of justice by
the suits and contentions of men has even the bound and

the run of bottoming, reverse was onlines of parter by
the with and evaluations of usen, has even the honour and,
office of dryings are, derived from our death and view. A
physiciant these no bessure in the health core of his friends
says the in and Greek counce writer nor a soldier in the
peace of his country and so of the rest? And which is
tet werse let evers one but dive into his own besom and
he will find his private wishes appring and his secret hopes
grow up at another's expense. Upon which consideration
it comes into my head that Antire does not in this werer
from heig needing botter. For physicianus hold that the burth
nourishment and mersas, of exerviting is the desolution
and corruption of another.

Nam quodoumque «us-riutatum fimbus exit Continue hoen or, e t illus quod fuit ante -

CHAPTER XXII.

OF CUSIOM, AND THAT WE SHOULD NOT EASILY CHINGE A LIW RECEIVED

Hr³ scenns to me to have brd a right and true apprehanon of the power of custom who first invented the story of a countri-avonian who having accustomed berself to play with and cirry a coung call in her arms and daily continuing to do so as it grow up obtained this bit custom that when grown to be a great or sile was still able to bear it For in truth custom is a violent and trecherous schoolinsteps. She be little and little ship and unper

See Rous can Fride book in

"For whiterer from its ovin confines passes of anged this is a cone the leath of this which before its "LUCRETIES is 702". Let u take bloros rendering of this carnons passage upmnon is that he convect aright of the force of custome that

hirst invented this take how a countrie woman hiving chared herselfe to elerch and here a young calle in her arme. A hiel continuing shee got such a cut from that which he given to be a great ove since carried him still in her armes —Edit 1613 p 46 *Stokews Serm 2.30 CHAP TYII]

ceived, ships in the foot of her authority, but having by this gentle and humble beginning, with the benefit of time fixed and established it, she then unmasks a furious and is manic countenance against which we have no more the courage or the power so much as to lift up our eves. We see her. at every turn forcing and violating the rules of nature: "Usus (flicterstimus retum omnium magister" I refer to her Plato's cave in his Republic, and the physicians, who so often submit the reasons of their art to her authority, as the story of that hing, who by custom brought his stomach to that pass, as to live by poison, and the maid that Albertus reports to have lived upon spiders. In that new world of the Indies there were found great nations, and in very differing chimates who were of the same that, made provision of them and fed them for their tables, as also they did grasshoppers mice, hyards, and bats, and in a time of serreity of such deheacies a toad was sold for an erowns. ill which they cook, and dish up with several sauces. There were also others found, to whom our dut, and the flesh we cut, were venomous and mortal "Consustudings magna vis est pernoctant venatores in mive in montibus uri se pugiles castibus contust, ne ingemiscunt patiuntur quidem "-These strange examples will not appear so strange if we

consider what we have ordinary experience of how much custom stupefies our senses. We need not go to what is reported of the people about the cataracts of the Nile, and what philosophers believe of the music of the spheres, that the bodies of those circles being solid and smooth, and coming to touch and rub upon one another, cannot fail of creating a marvellous harmony, the changes and cadences of which cause the revolutions and dances of the stars, but that the harring sense of all creatures here below, being universally, like that of the Egyptians, deafened, and stupefied with the continual noise, cannot, how great soever,

[&]quot; "Custom is the best master of all flungs "-PLINI, Nat Hist ,

^{2 &}quot;The power of custom is very great huntsmen will be out all night in the snow, or suffer themselves to be burned up by the sun on the mountains, boxers, however hurt by the custus, never utter a group "-CICERO, Tusc, u 17

processe it 'Smiths, millers, protects, forginen, and armomers could never be able to live in the properties of their own trades did it strike their cars with the same

violence that it does ours

We performed doublet gratifies my own simelling at first, but tike 1 has soon at three dives together, its oddy pleasing to the lessander. This is yet in an estimage, this ustoon notwithst unling long informations and intervals, should yet has the power to muit, and exhable the effect of its impressions upon our sames as a manufact in such as the mear unto steeples and the frequent noise of the belle I mess H be at home in a tower, where every morring and evening a very great bell rings out the Lite Morra the noise shale my very tower, and at first seemed insupportable to me, but I am so need to it, that I have it without any name of offeres, and often without washing at it.

Plato reprehending a boy for playing at nuts, "Thou reprovest me," says the boy, "for a very little thing". Custom," replied Plato, "as no little thing." I find that our greatest view derive their first properisity from our most tender infancy, and that our principal education depends upon the nurse. Mothers are mightly pleased to see a child writhe off the neck of a chicken, or to please itself with hurting a dog or a cat, and such wise fathers there are in the world who look upon it as a notable mark of a martial spirit, when they hear a sen miscall, or see him domineer over a poor peasant, or a lackey, that dares not reply, nor turn again, and a great sign of wit, when they see him cheat and overreach his playfellow by some maherous trenchers and decent Yet these are the true seeds and roots of cruelty, tyranny, and treason, they bud and put out there, and afterwards shoot up vigorously, and grow to producious bulk, cultivated by custom. And it is a very dangerous mistake to excuse these vile medinations upon the tenderness of their age, and the triviality of the subjectfirst, it is nature that speaks, whose declaration is then more

¹ This passage is taken from Cuerro's "Breum of Scipio," see his De Republica, vi. 11 The Egyptimas vers and to be stanned by the noise of the Cutrinetts. ² Diogenes Lectures, in 38. But he whom Plato censured was not a boy playing at must, but a man throwing due.

sincere, and inward thoughts more undisquised, as at its more weak and young, secondly, the deformats of cozenage does not consist nor depend upon the difference betweet crowns and pins, but I rather hold it more just to conclude this why should be not occur in necessities used to see the pins, than as they do, who say they only judy for pins, they would not do it if it were for money by Children should can'fully be instructed to ather vices for then own contexture, and the natural deformats of these vices ought as to be represented to them, that they may not only avoid

them in their actions, but especially so to abominate them in their hearts, that the very thought should be larteful to

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them, with what mask sorver they may be disguised I know very well, for what concerns myself, that from having been brought up in my childhood to a plain and straightforward way of dealing, and from having had an aversion to all mamer of juggling and foul play in my childish sports and recreations (and, indeed, it is to be noted that the plays of children are not performed in play, but are to be judged in them as their most scrious actions) there is no game so small wherein from my own bosom naturally, and without study or endeavour. I have not an extreme aversion for decent. I shuffle and out and make as much clatter with the cards, and keep as strict account for furthings, as it were for double pistoles, when winning or losing against my wife and daughter, 'tis indifferent to me as when I play in good earnest with others for round sums At all times, and in all places, my own ever are sufficient to look to my fingers. I im not so narrowly watched by any other, neither is there any I have more respect to

I san the other day, at my own house, a hitle fellow, a native of Mantes been without arms, who has as well taught has feet to perform the services his bands should have done him that truly these have half forgotten their natural office, and, indeed the fellow calls them his houds, with them he cuts anything, charges and discharges a petol, threads a needle, serw, writes, parts off has hat, combts his head plays at cards and due, and all this with as round lextrevity as any other could do who had more, and more proper, limbs to asset him. The money I gave him—for he gains his hung by showing these feats—he took in his food, as we do

in our hand. I have seen another who being yet a boy flourished a two handed sword and if I may so say handle I a halberd with the mere mot one of his peck and should rs for want of hands tossed them into thear and caught them again darted a dagger and cracked a whip as

well as any coachman in France

But the effects of custom are much more manufest in the strange impressions she imprints in our minds where she meets with less resistance. What has she not the power to impose upon our judgments and behefs? Is there any so fantastic opinion (omitting the gross impostures of religions with which we see so many great nations and so meny understanding men so strangely besetted for this being beyond the reach of human reason any error is more excusable in such as are not endued through the divine bounty with an extraordinary illumination from above) but of other opinions are there any so extravagant that she has not planted and established for laws in those parts of the world upon which she has been pleased to exercise her power? And therefore that ancient exclamation was exceeding just Non pudet physicum id est speculatorem venutoremque nature ab animis consustudine imbutis querere testimonium veritatis -

I do believe that no so absurd or ridiculous fance can enter into human imagination that does not meet with some example of public practice and that consequently our reason does not ground and back up There are people amonest whom it is the fashion to turn their backs upon him they valute and never look upon the man they intend to honour There is a place where whenever the lung spits the greatest ladies of his court put out their hands to receive it and another nation where the most eminent persons about him stoop to take up his ordure in a linen cloth Let us here steal room to usert a story

A French gentleman was always wont to blow his nose with his fingers (a thing very much against our fashion) and he justifying himself for so doing and he was a man

Is it not a shame for a natural philosopher that is for an observer and bunter of nature to seek testimon of the truth from minds propos essed with custom —Cicepo De Autura Door 1. 30 The text I as petere, not at green

CHAP, XXII]

famous for pleasant repurtees, he asked me, what privilege this filths excrement had, that we must carry about us a fine handkerchief to receive it, and, which was more, afterwards to lap it circfully up, and carry it all day about in our pockets, which he said, could not but be much more nauseous and offensive, than to see it thrown iway, as we did all other evacuations. I found that what he said was not altogether without reason and by being frequently in his company, that slovenly action of his was at list grown familiar to me, which nevertheless we make a face at when we hear it reported of another country. Miracles appear to be so, according to our ignorance of nature and not accordmg to the esseme of nature the continually being accustomed to anything, blinds the eve of our judgment Barbarrans are no more a wonder to us than we are to them, nor with any more reason, as every one would confess, if after having trivelled over those remote examples, men could settle themselves to reflect moon, and rightly to confer them with, their own Human reason is a fracture almost equally infused into all our opinions and manners, of what form soover they are, minute in matter, infinite in diversity But I return to my subject

There are peoples, where, his wife and children excepted, no one speaks to the king but through a tube. In one and the same nation, the virgins diserver those parts that modesty should persuade them to hide, and the married women carefully cover and conceal them To which this custom, in another place, has some relation where chastity, but in maisinge, is of no esteem, for unmissed women may prostitule themselves to as many as they please, and being got with child may lawfully take physic, in the sight of every one, to destroy their fruit And in another place, if a tradesman marry all of the same condition, who are invited to the wedding, he with the bride before him, and the greater number of them there is, the greater is her honour, and the opinion of her ability and strength if an Officer marry 'tis the same the same with a labourer or one of mem condition but then, it belongs to the lord of the place to perform that office, and yet a severe localty during marriage is afterwards strictly enjoined. There are places where brothels of joining men are kept for the

I kasure of romen where the wives go to war as well as the husbands and not only share in the dangers of lattle but moreover in the honours of command. Others where it is vear rings not ould through their neces, by cheeks and on their toes but also weighty gammals of gold thrust through their paps and buitches where in enting they rope their finger upon their thigh gamtories and the

soles of their feet where children are excluded and brothers and nephews only inherit and elsewhere nephews only saving in the succe sion of the prince where for the regula tion of community in goods and estates observed in the country certain sovereign magistrates have committed to them the universal charge and overseeing of the agriculture an I distribution of the fruits according to the necessity of every one where they lament the death of children and feast at the decease of old men where they he ten or twelve in a bed men and their wives together where women whose husbands come to violent ends may marry again and others not where the condition of women is looked upon with such contempt that they fall all the native females and buy wives of their neighbours to supply their use where husbands may repudrate their wives with out showing any cause but wives cannot part from their busbands for what cause soever where husbands may sell their wive in case of sterility where they boil the bodies of their dead and afterwards pound them to a pulp which they mux with their wine and drink it where the most coveted sepulture is to be eaten with dogs and elsewhere by birds where they believe the sonis of the blessed live in all manner of liberty in delightful fields furnished with all sorts of delicaries and that it is these souls repeating the word, we utter which we call Etho where they fight in the water and shoot their arroy's with the most mortal aim symming where for a sign of subjection they lift up their shoulders and hang down their heads where they put off their shoes when they enter the Ling's palace where the eunuchs who take charge of the sacred women ha e, moreover their has and noses out off that they may not be loved where the prierts put out their own even to be better arguanted with their demons and the better to receive their oracles where every one makes to himself a

derty of what he likes best, the hunter of a hon or a fox, the fisher of some fish, idols of every human action or passon, in which place, the sun, the moon, and the earth are the principal deities, and the form of taking an oath is to touch the earth looking up to he iven, where both flesh and fish is enten raw, where the greatest outli they take is, to swear by the name of some dead person of reputation, laying their hand upon his tomb, where the new year's gift the king sends every year to the princes his vassals is fire which being brought, all the old fire is put out, and the neighbouring people are bound to fetch the new every one for themselves, upon prim of high treason, where, when the king, to hetake himself wholly to devotion retires from his administration (which often falls out), his next successor is obliged to do the same and the night of the kingdom devolves to the third in succession, where they vary the form of government according to the seeming necessity of aflars, depose the king when they think good, substituting certain elders to govern in his stead and sometimes transferring it into the hands of the commonalty, where men and women are both circumersed and also britized, where the soldier, who in one or several engagements, has been so fortunate as to present seven of the enemies' heids to the king is mide noble where they live in that mire and unsociable opinion of the mortality of the soul, where the women are delivered without pain or fear where the women we'r copper leggings upon both legs, and if a louse lute them are bound in magninimity to bite them again, and dare not marry till first they have made their king a tender of their virginity, if he please to accept it where the ordinary was of salutation is by putting a finger down to the earth, and then pointing it up towards beaven where men carry burdens upon their heads and women on their shoulders, where the women make water standing, and the men squatting where the; and their blood in token of friendship, and offer incense to the men they would honour like gods where, not only to the fourth, but m any other remote degree Lindred are not permitted to marry where the children are four years at nuise, and often twelve, in which place, also it is accounted mortal to give the child such the first day after it is born where

300 the certification and challenges producted sort I tech father uniform on the settle garloth purch marks much high from both I should lead by him the treatment that man with the fill of the file of the salant te rough then of the booling a the small vir ob this ear is a the force his turn helic there has monner, ath at decovard we trunk each ste tilel a the floor the parch lebelt whith ren mether these who they roll he such there the bi maly and there them ball with an enale who in dith who the prib rent thereiner of in thornole and mantherelast rath fihr right halople I ting the litt grow for mum nt and braves when the soff rth line at theht sel to growes I ag as it will and show the thir and in the nachte uring from see in It that har gr w long lef round some Is hard sharing all a the rest, where parents I tout their children and had in leth ir say a toth ir guests to hir where a man may get his wirm ther with child and fathers male us of their windinghters or a na without a calli where at their sol must asts they not reliang at led and their chillr n to on another without any considerate n of near n se of 11 sed. In one place men f ed upon human flesh in mother 'to reput displays office for a man to bill his fath r at a certain age the where the fathers dispose of their chil dren whilst yet in their mothers wombs some to be ir s reed and curefully brought up and others to be it in lened er made away Lise where the old host in Island their wives to young men and in mother than they are in common without offence in one place particularly the women take it for a mark of honour to leave as many gas fringed tis els it the bottom of their girment as they have him with several men. More ver has not custom made a republic of nomen sortists by themselves has it not put arms mto their hinds and made them russ irmies and hebt buttles. And does she not by her own precept instruct the most ignorant vulgar and make them perfect in things which all the philosophy in the world could never best into

the heads of the wisest men. For we I new entire nations where death was not only despised but enterlained with the greatest training where children of seven years old suffered themselves to be whipped to death, without changing countenance, where inches were in such contempt that the meanest citizen would not have degined to stoop to take up a purse of crowns. And we know regions very fruitful in all manner of provisions, where, notwithstanding, the most ordinary diet, and that ther are most pleased with, is only bread, cresses, and witer. Did not custom, moreover, work that miracle in Chins that, in seven hundred vears, it was never known that ever maid or wife committed any act to the prejudice of the honour.

To conclude, there is nothing in my opinion, that she does not or may not do and, therefore with very good reason it is, that Pmdar calls her the queen, and empress of the world 1 He that was seen to best his father, and reproved for so dome, made answer, that it was the custom of their family that, in like manner his father had beaten his grandfather, his grandfather his great grandfather, "And this," says he, pointing to his son ' when he comes to my age, shall beat me " And the father whom the son dragged and hauled along the streets commanded him to stop at a certain door, for he himself, he said had drugged his father no farther that being the utmost himt of the hereditary outrage the sons used to practise upon the fathers in their family. It is as much by custom as infirmity, says Aristotle's that women terr their hair, bite their nails, and eat coals and carth, and more by custom than nature, that men abuse themselves with one another The laws of conscience, which we pretend to be derived from nature, proceed from custom, every one, having an inward veneration for the opinions and manners approved and received amongst his own people, cannot, without very great reluctance, depart from them, nor apply lumself to them without applaus. In times past, when those of Crete

18, so to seize and ensure us, that it is hardly in us to disengage ourselves from its gripe, or so to come to our-'Pindar say that of the Low Norge - στοπό βασιλας, but Herodotra, in enting these words (m. 38), upplies to young the sense of custom.

would curse any one, they prayed the gods to engage hum in some ill custom. But the principal effect of its power

of custom

Moral Nicomae, vii 6. Val Max, vii 2, ext 15

OF CUSTOM. [BOOK I solves as to consider of and to weigh the things it onjoins To say the truth by reason that we such it in with our mils and that the face of the world prevents itself in this

milk and that the face of the world presents itself in this posture to our first sight, it seems as if we were born upon condition to follow on this track, and the common fance-that we find in repute everywhere about us and milwed into our minds with the seed of our fathers, appear to be the most universal and genuine from whence it comes to pass that whatever is off the lunges of oustom, is believed to be also off the hunges of reason, how unreasonably for the most part, God knows
If, as we who study ourselves, have learned to do, every

one who hears a good sentence, would immediately consider

how it does any way touch his own purvice concern, everone would find that it wis not so much a good saying as a
seven lash to the ordinary simplicity of his own judgment
but men receive the precepts and admonstrate of truth as
directed to the common sort, and never to themselves, and
instead of applying them to their own manners do only
very ignorantly and unprofitably commit them to memory
But let us return to the empire of custom
Such people as have been bred up to liberty and subject
to no other dominion but the authority of their own will
lead upon all abour form, of incomment is mountries and

look upon all other form of government as monstrous and contrivy to nature. Those who are nursed to monarchy do the same, and what opportunity soever fortune presents them with to change, even them when with the greatest difficulties they have disengaged thumselves from one master, that was troublesome and gravous to them they presently run with the same difficulties, to create another being unable to take into hatred subjection itself

presently run with the same difficulties, to create another being unable to take into harder daubjection itself. This by the mediation of custom that every one, is content with the place where he is planted by nakinger, and the Highlanders of Scotland no more part after Tourane than the Scythians after Thessall. Darwaselungeerian Greeks what they would take to assume the custom of the Indians, of eating the dead bodies of their fathers (for that was their use believing they could not give them a better, nor zone noile sepinitive, than to hury them in their own bodies), they made answer that nothing in the world 'should here them to do it, but having also tried to perfavolation.

suade the Indians to leave their custom, and, after the Greek manner, to burn the bodies of their fathers, they conceived a still greater horror at the notion 1. Every one does the same, for use veils from us the true aspect of things

"Nil sdeo magnum, nec tam mu abile auslignam Principlo, quod non minuant mirerier omnes Paullat_{im} n° 2

Taking upon me once to justify something in use amongst as, and that was received with absolute authority for a great many leagues round about us, and not content, as men commonly do, to establish it only by force of law and example but inquiring still farther into its origin, I found the foundation so weak, that I who made it my business to confirm others, was very near being dissatisfied myself. 'Tis by this receipt that Plato' undertakes to cure the construct and proposterous loves of his time, as one which he esteems of sovereign virtue, namely that the public opmion condemns them, that the poets, and all other sorts of writers, relate horrible stories of them, a recipe, by virtue or which the most begutiful daughters no more alluie their fathers' lust nor brothers of the finest shape and fashion their sisters' desire the very fables of Thyestes, Edipus, and Marviens, having with the harmony of their song vafused this wholesome opinion and belief into the tender bining of children Chastaby as, in truth, a great and sliming virtue, and of which the utility is sufficiently known, but to treat of it, and to set it off in its true value, according to nature is as hard as 'tie easy to do so according to custom, laws, and precepts The fundamental and universal reasons are of very obscure and difficult research and our masters either lightly pass them over, or not darme, so much as to touch them, precupitate themselves into the liberty and protection of custom there puffing themselves out and tummpling to their luart's confent such as will not suffer themselves to to authorawn from this original source, do yet commit a

Herodotus, m 38 2 "There is nothing at first, so ortid, so infinitely which, by de rees, people do not regard with less admiration '- I were Tit', n. 1027 Laws, vm. 6

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greater error and subject themselves to will opinions witness Chrisppus who m so many of his writings has strewed the little a count he made of incestious conjunc tions committ I with how near relations sorver

Who ver would disentage himself from this violent prejudice of custom would find coveral things received with absolute and un loubting opinion that have no other support than the hears he id and rivelled face of ancient usage But the mask taken off and thing, being referred to the decision of truth and reason he will find his judgment as it were altogether overthrown and yet restored to a much more sure estate For exampl I shall ask him what can be more stringe than to so a people obliged to obey laws they never understood bound in all their domestic affairs as marriages donations wills saks and purchases to rules they cannot possibly know being neither written nor published in their own language and of which they are of necessity to pur chase both the interpretation and the use . Not according to the insenious opinion of Isogrates? who counselled his king to mile the traffics and negotiations of his subjects fire frant and of profit to them and their quarrels and disputes burdensome and laden with heavy impositions and penaltie but by a prodigious opinion to make sale of reason 1 celf and to give to laws a course of merchandise I think invelf obliged to fortune that as our historians report it was a Gascon gentleman a countryman of mine who first opposed Charlemagne when he attempted to m pose upon us Latin and imperial laws

What can be more savage than to see a nation where by lawful custom the office of a judge is bought and sold where judgments are paid for with ready money and when justice may legitimately be denied to him that has not wherewithal to fiv a merchandise m so great repute as m a government to create a fourth estate of viringing lawyers to add to the three ancient ones of the church nobility and people, which fourth estate having the laws in their own hands and sovereign power over men's lives and fortunes makes another body separate from nobility whence it comes to pass that there are double laws those of honour

Sector Empiricus Perriton Hepotyp t. 14 Discourse to Nicocles

and those of justice, in many things altogether opposite one to another, the nobles as rigorously condemning a he taken, as the other do a he revenged by the law of arms he shall be degraded from all nobility and honour who puts up with an affront, and by the civil law, he who vindicates his reputation by revenge incurs a capital punishment he who applies himself to the law for reparation of an offence

OF CLSTOM

CHAP XXII

111

done to his honour, disgraces himself, and he who does not, is censured and punished by the law. Yet of these two so different things, both of them referring to one head, the one has the charge of peace, the other of war, those have the profit, these the honour, those the wisdom these the virtue, those the word, these the action, those justice, these valour, those reason, these force, those the long robe, these the short ,-divided betwixt them For what concerns indifferent things, is clothes, who is

there seeking to bring them back to their true use, which is the body's service and convenience and upon which then original grace and fitness depend, for the most fantastic in my opinion, that can be imagined, I will instance amongst others, our flat caps, that long tail of velvet that haugs down from our women's heads, with its party colouicd trappings and that yun and futile model of a member we cannot in modesty so much as name, which nevertheless we make show and parade of in public. These considerations, notwithstanding, will not prevail upon any understanding man to decline the common mode, but, on the contrary, methinks, all singular and particular fashions are rather marks of folly and vain affectation than of sound reason, and that a wise man ought, within, to withdraw and retire his soul from the crowd, and there keep it at liberty and in power to judge freely of things, but as to externals, absolutely to follow and conform himself to the fashion of the time Public society has nothing to do with our thoughts, but the rest, as our actions, our labours, our fortunes, and our lives, we are to lend and abandon them to its service, and to the common opinion, is did that good and great Socrates who refused to preserve his life by a disobedience to the magistrate, though a very wicked and unjust one for it is the rule of rules, the general law of laws, that every one observe those of the place wherein he lives

Not a comment to a 1 th may our called

And now to another point. It is a very great don't wh ther any so manufest benefit can accrue from the altern tion f a law received let it be what it will as there is dun or and inconvenience in altering it, forasmuch as government is a structure composed of divers parts and m mbers joined and united together with so strict connecti n that it is impossible to stir so mu h as one brick or stone but the whole body will be sensible of it. The legis lator of the Thurrans' ordamed that whosoever would go about either to it shish an old law or to establish a new should pre cat himself with a halter about his much to the people to the end that if the innovation he would intro duce should not be approved by every one he might imme. dintels la hanged and he of the Lace lemonians employed his life to of tain from his citizens a faithful promise that none of his laws should be violated. The Ephorus who so rudely cut the two strings that Phryms had added to music never stood to examine whether that addition made better harmony or that by its means the instrument was more full and complete, it was enough for him to condemn the invention that it was a novelty and an alteration of the old fushion. Which also is the meaning of the old rusty sword carried before the magnetracy of Marseilles

For my own part I have a great aversion from novelty what face or what pretence soever it may carry along with it and have reason having been an everythese of the great evils it has produced. For those which for so many years have lain so heavy upon us it is not wholly accountable but one may say with colour enough that it his accidentally produced and begotten the mischiefs and run that have since happened both without and against it it principally we are to accuse for these disorders

Hen patior tells vulnera met a mere

1 It is good to the law of ones country "-Lizerpla ex France Grove Grob of the p 16% p 937 2 Charonda. Doct Ste up 12 9 9 1 1 1 May u 6 " 1 Leurgus Pittird, in 111 2 9 1 1 1 May u 6 " "Alle Alex own by Green wide by my own v expore — UVD

F) Plyll Demophoonis vers 48

They who give the first shock to a state are almost natu rally the first every beined in its rum, the fruits of public commetion tre seldem enjoyed by him who was the fit t motor, he bests and disturbs the water for anothere mit The unit; and contexture of this monar, ha, of this grand edition, having been ripped and torn in her old age by this thing called innovation, has since Ind open a rout and given sufficient admittance to such injuries the royal majesty with greater difficulty do line from the summit to the middle then it falls and tumbles heallong from the unddle to the bottom. But if the inventors do the greater mischief, the mutators are more vicious to follow camples of which they have felt and pumshed both the horar and the offence And it there can be any degree of honour m ill doing, these last must yield to the others the glory of contriving and the courage of making the first attempt All sorts of new desorders easily draw from this primitive and ever flowing foundain examples and precedents to trouble and discompose our government, we read in our very lass ' made for the remedy of this first cul, the le naming and pretences of all sorts of wicked enterprises, and that betals he which Thursdides and of the crid wars of his time, that, in favour of public vices, they gave them new and more planeible names for their excus., sweetening and disguesno their true titles, which must be done, for sooth to reform our conscience and belaf | honests oratio est. but the best pretence for innovation is of very dangerous consequence "adeo mili metam ex intique probabile est " And freely to speal my thoughts, it argues a strunge self-love and great presumption to be so touch of one's own oppnions, that a public peace must be overthrown to establish them, and to miroduce so many meritable machiefs, and so dreadful a corruption of manners, as a caref war and the mutations of state consequent to it, always bring in their train and to introduce them, in a thing of so high contern into the bouck of one's own country Can there be rorse husbandry than to set up so many calam

^{&#}x27; Pook in c 32

[&]quot;Fine words truly -Trh , And 1 1, 114 "We are ever wrong in changing morent wave "Litt, TT 11/17

and knowing vices against errors that are only contested and departable. And are there my werse sorts of vices than those committed against a mans own consequence and the natural light of his own reason? The Sente upon the dispute being at large the people about the administration of their ruligion was hold enough to return this evision forcurs in part Add does in magic quain and separation grows as most energy any following the work of the properties of the

The Christian religion has all the marks of the utmost utility and justice but none more manufest than the severe injunction it lays indifferently upon all to yield absolute obedience to the civil magnetrate and to maintain and de fend the laws Of which what a wonderful example has the divine wisdom left us that to establish the sulvation of mankind and to conduct His glorious victory over death and sin would do it after no other way but at the mercy of our ordinary forms of justice subjecting the progress and issue of so high and so salutiferous an effect to the blind ness and injustice of our customs and observances saors ficing the innocent blood of so many of His elect and so long a loss of so many years to the maturing of this mestimable frut" There is a vast difference between the case of one who follows the forms and laws of his country and of another who will undertake to regulate and change them of whom the first pleads simplicity obedience and example for his excuse who whatever he shall do it cannot be im puted to make the at the worst but misfortune Ouis est enum quem non moverá clarissimos monumentis testata

[.] The c thingy more belong to the god to determine than to them let if a ,od therefore take care that if our sacre I my sterios were not protaned —Livy χ 6 ** Herodotts $\chi_{\rm HI}$ 36 **

consignation and outside the moderation than excess the other is a much more raffling gameeter, for whosever shall take upon him to choose and after usurys the authority of judging, and should look well about him, and make it his bisness to discern clearly the defect of what he would abolish, and the virtue of whith he is about to introduce. This so villagar consideration, is that which 'ettled me in

station, and kept even my most extravagant and ungoverned youth under the rem so as not to builden my shoulders with so great a weight as to render myself responsible for a science of that importance and in this to dare what in my better and more mature judgment I durst not do in the most easy and indifferent things I had been instructed in, and wherein the temerity of judging is of no consequence at all, it seeming to me very unjust to go about to subject public and established customs and instrtutions to the weakness and instability of a private and particular fancy (for private reason has but a private junisdiction), and to attempt that upon the divine, which no govern ment will endure a man should do upon the civil laws, with which, though human reason has much more commerce than with the other, yet are they sovietignly judged by then own proper judges, and the extreme sufficiency serves only to expound and set forth the law and custom received, and neither to wrest it, nor to introduce anything of innovation If, sometimes, the divine providence has gone beyond the rules to which it has necessarily bound and obliged us men, it is not to give us any dispensation to do the same. those are master-strokes of the divine hand, which we are not to mutate, but to admire, and extraordmary examples, marks of express and particular purposes, of the nature of miracles, presented before us for manifestations of its almightmess, equally above both our rules and force, wha h it would be folly and implety to attempt to represent and imitate, and that we ought not to follow but to contemplate with the greatest reverence acts of His personage,

[&]quot; "For who is there that antiquits, scaled and attested with so many glorious monuments, cannot move" —Cicepo, D. Daim,

^{1 40} ¹ Ad Nicocl , p 21

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and not for us Cotta very opportunely declares Quam, de religione agitur Ti Coruncanium P Supionem P Segvolum pontifices maximos non Zenonem aut Clean tlem out Chrysppum sequor God knows in the present quarrel of our civil war where there are a hundred articles to dash out and to put in great and very consider if le how many there are who can truly boast they have exactly and perfectly weighed and understood the grounds and reasons of the one and the other party tas a number if they make any number that would be able to one us very little disturbance But what becomes of all the rest under what ensigns do they march in what quarter do they he? Theirs have the same effect with other weak and ill upplied melicines they have only set the humourthe would purge more violently in work stared and exasperated by the conflict and left them still behind The potion was too weak to purge but strong enough to weaken us so that it does not work but we keep it still in our bodies and reap notions, from the operation but intestine gripes and dolours So it is nevertheless that Fortune still reserving her

So it is nevertheless that Fortune still reserving her utilisation in defiance of whitever v. or utilise to do or evasometimes presents us with a process it so urgent that its
requirate the laws should a little yeld and que way and
when one opposes the increase of an innovation that thus
intrudes rated by volence to keep a mum as self in so doing
in all places and in all thung, within bo inds and rales
are lawful that may and was serve to advan time design
who have no locker and not that there were also
when have the power and to thin all thungs
are lawful that may and was serve to advan time design
who have no locker has not rule but in late everse best to
their own purpose its a dangerous obligation and an
intelerable inquility.

\ litum nocendi perf do prestat f le- 2

forasmuch as the ordinary discipline of a healthful state does not provide against these extraordinary accidents. It

¹ When matter of religion is in que tion. I am go estred b. T. Cormeann. P. Serjo. P. Scasola, the high price is a dintible from Chantle or Clr. page. — Chepro De Voler as Dec. 1.º Put ng futh in a treacher a per on opens the door to lario. — Server, an Clip. set in weed Serve.

presupposes a body that supports itself in its principal members and offices, and a common consent to its obedience and observation A legitimate proceeding is cold, heavy, and constrained, and not fit to make head against a head-strong and unbridled proceeding 'Tis known to be, to this day, cast in the dish of those two great men, Octavius and Cato, in the two civil wars of Sylla and Casar that they would rather suffer their country to undergo the last extremities, than relieve their tellow-citizens at the expense of its laws, or be guilty of any innovation , for in truth, in these last necessities, where there is no other remedy it would peridienture be more discreetly done, to stoop and yield a little to receive the blow, than, by opposing without possibility of doing good, to give occasion to violence to trample all under foot, and better to make the laws do what they can when they cannot do what they would. After this manner did he who suspended them for fourand twenty hours, and he who, for once shifted a day in the calendar, and that other who of the month of June made a second of May The Lacedamonians themselves, who were so religious observers of the laws of their country. being straitened by one of their own edicts, by which it was expressly forbidden to choose the same mon twice to be admiral, and on the other side then offairs necessarily requiring that Lysander should again take upon him that command, they made one Aratus admiral tis true but withal, Ly ander went supermitendent of the pays, and, by the same subtlety, one of their ambassadors being sent to the Athenians to obtain the revocation of some decree. and Perules remonstrating to him, that it was forbidden to take away the tablet wherein a law had once been engrossed, he advised him to turn it only, that being not forbidden, and Plotaich commands Philopomen, that heing born to command, he knew how to do it, not only according to the laws but also to overrule even the laws themselves, when the multic necessity so required

¹ Agesilnus,

[^] Alexander the Great

CHAPTER XXIII VARIOUS EXENTS FROM THE SAME COUNSEL

JACQUES AMIOT, grand almoner of France, one day related to me this story much to the honour of a prince of ours (and ours he was upon several very good accounts, though originally of foreign extraction), that in the time of our first commotions at the siege of Rouen," this prince, having been advertised by the queen mother of a conspiracy against his life, and in her letters particular notice being given him of the person who was to execute the business (who was a gentleman of Anjou, or of Mame, and who to this effect ordinarily frequented this prince's house), discovered not a syllable of this intelligence to any one whatever, but going the next day, to St Cutherme's Mount, from which our battery played against the town (for it was during the time of the siege) and having in company with him the said lord almoner, and another bishop, he saw this gentleman, who had been denoted to him, and presently sent for him, to whom, being come before him, seeing him already pale and trembling with the conscience of his guilt, he thus said. "Monsieur," such a one, "you guess what I have to say to you, your countenance discovers it, tis in vain to disguise your practice for I am so well informed of your business, that it will but make worse for you to go about to conceal or deny it you know very well such and such passages" (which were the most secret circumstances of his con spirary), "and therefore he sure, as you tender your own life, to confess to me the whole truth of the design" The poor man seeing himself thus trapped and convicted (for the whole business had been discovered to the queen by one of the accomplices), was in such a taking, he know not whit to do . but, folding his hands to beg and sue for mercy, he threw himself at his prince's feet, who taking him up, proceeded to say. 'Come sir, tell me, have I at any time done you offence or have I through private hatred or

The Due de Guise, surnamed Le Balafre

makee, offended any kinsman or friend of yours. It is not above three weeks that I have known you, what inducement then, could move you to attempt my death?" To which the gentleman, with a trembling voice, replied, "That it was no particular grudge he had to his person, but the general interest and concern of his party, and that he had been put upon it by some who had persuaded him it would be a meritorious act, by any means to extirpite so great and so powerful an enemy of their religion"

'Well," said the prince, "I will now let you see how much more charitable the religion is that I maintain than that which you profess yours has counselled you to kill me, without hearing me speak and without ever having given you any cause of offence, and mine commands me to forgive you, convict as you are, by your own confession, of a disign to kill me without reason. Get you gone let me see you no more and if you are wise, choose henceforward, honester men for your counsellors in your de sions "

The Emperor Augustus' being in Giul had certun information of a consuracy L Cmna was contriving against him , he therefore resolved to make him an example , and, to that end, sent to summon his friends to meet the next morning in counsel But the night between he passed in great unquietness of mind, considering that he was about to put to death a young man, of an illustrious family, and nephew to the great Pompey, and this made him break out into several passionate complainings "What then," sud he, "is it possible that I am to live in perpetual anxiety and alarm, and suffer my would-be assassin, meantime, to wilk abroad at liberty? Shall be go unpunished, after having conspired against my life, a life that I have litherto defended in so many civil wars, in so many battles by land and by sea? And after having settled the universal peace of the whole world, shall this man be pardoned, who has conspired not only to murder but to sacrifice me " -- for the consumacy was to kill him at merifice. After which, remaining for some time silent, he began again, in louder

Innitated by Volture. See Nodier, Questions, p. 165
 Dunquartin, La Fortune de la Cour, la n. p. 139
 This story is taken from Scheca, De Clementia, i. 9

VARIOUS EVENTS | BOOK I

tones and exclaimed against himself saying "Why livest thou if it la for the good of so many that thou shouldst di must there be no'end of thy resenges and cruelties? Is the his of so great value that so many muschiefs must be done to pre-erve it " His wife Livia seeing him in this perplexity 'Will you take a woman's counsel " said she Do 25 the physicians do who, when the ordinary reuper will do no good make trial of the contrary Bu swerits you have hitherto prevailed nothing, Lepidus has followed Salvidienus Murena Lepidus, Cæpio Murena Egnatius Capio Beam now, and try how sweetness and clements will succeed Canna is convect, forgive him he will never henceforth have the heart to hurt thee and it will be an act to the glore" Augustus was well pleased that he had met with an advocate of his own humour wherefore having thanked his wife, and in the morning, countermanded his friends he had before summoned to council be commanded Canna all alone to be brought to him, who being accordingly come, and a chair by his appointment set hun, having ordered all the rest out of the morn, he spake to him after this manner "In the first place, Cmna, I demand of thee patient audience, do not interrupt me in what I am about to say and I will after wards give thee time and leasure to answer. Thou knowest Conna," that having taken thee presoner in the enemy s camp and thou an enemy, not only so become but born so, I gave thee thy life, restored to thee all thy goods and, finally put thee in so good a posture by my bounty, of home well and at the case that the victorious envied the conquered. The sacerdotal office which thou madest surt to me for I conferred upon thee, after having demed it to others, whose fathers have ever borne arms in my service After so mans obligations, thou hast undertaken to kill me " At which Cinna crying out that he was very far from entertaining any so wicked a thought ' Thou dost not keep the promise, Cmna," continued Augustus that their wouldst not interrupt me les, thou hast undertaken to

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This payage borrowed from Senson has been paraphrased in ver a liv Cornellic Sec Noder, Questions de la Latterature légale, 1825, pp. 7, 169. The monologue of Augustus in this chapter is also from Senson. Had, 164

muster me in such a place, on such a day, in such and such company, and in such a manner" At which words, seeing Cmma astounded and silent, not upon the account of his promise so to be, but interdict with the weight of his conscience "Why," proceeded Augustus, "to what end wouldst thou do it. Is it to be emperor? Believe me, the Republic is in very ill condition, if I am the only man betwirt thee and the empire. Thou art not able so much as to defend thy own house, and but t'other day wast buffled in a suit, by the opposed interest of a mero minumitted slive What, hast thou neither means nor power in any other thing, but only to undertake Casar I quit the throne, if there be no other than I to obstruct the hopes Canst thou believe that Paulus, that Fabrus, that the Cossu and the Servilu, and so muny noble Romans, not only so in title, but who by their virtue, honour then nobility, would suffer or endure thee " After this, and a great deal more that he said to him (for he was two long hours in speaking), ' New go, Cinna, go the war I give thee that life as trutor and parricule which I before gave thee in the quality of an enemy Let friendship from this time forward begin betwist us, and let us show whether I have given or thou hast received thy life with the letter faith," and so departed from him. Some time after he preferred him to the consular dignity compluming that he had not the confidence to demand it, had him ever after for his very great friend, and was, at last, mide by him sole hear to all his estate Now, from the time of this recident which befol Augustus in the fortieth year of his age, he never had any conspiracy or attempt against him, and so remail the due seward of this his so generous clemence. But it did not so happen with our prince, his moderation and mercy not so seeuring him, but that he afterwards fell into the toils of the like treason,' so vuin and futile a thing is human prudence, throughout all our projects, counsels and precautions, Fortune will still be mistress of events

We repute physicians fortunate when they but upon a lucky cure as if there was no other art but theirs that

The Due de Guise was assassinated in 1563 by Poltrot

could not stand upon it own legs and whose foundations are too weak to support itself upon its own base as if no other art stood in need of Fortune's hand to help it. For my part, I think of physic as much good or ill as any one would have me for thanks be to God we have no traffic together I am of a quite contrary humour to other men for I always despree it but when I am sick instead of recan ing or entering into composition with it I begin moreover to hate and fear it telling them who importune me to take physic that at all events they must give up time to recover my strength and health that I may be the better able to support and encounter the violence and danger of their potions I let Nature work supposing her to be sufficiently armed with teeth and claws to defend her-elf from the assaults of infirmity and to uphold that contexture the dissolution of which she flies and abbors I am afraid lest instead of assisting her when close grappled and struggling with disease I should assist her adver-ary and burden her still more with work to do

Now I say that not in physic only but in other more certam arts Fortune has a very great part. The poetic raptures the flights of fancy that ravesh and transport the author out of himself why should we not attribute them to his good fortune since he himself confesses that they exceed his sufficiency and force and acknowledges them to proceed from something else than hunself and that he has them no more in his power than the orators say they have those extraordinary motions and agrications that cometimes push them beyond their design. It is the same in punting where touches shall sometimes shp from the hand of the painter so surpas me both his conception and his art as to beret his own admiration and astonishment. But Fortune does vet more evidently manifest the share she has in all things of this kind by the grace and elegances we find in them no only be ond the intention but even without the know le ige of the workman a competent reader often discovers m o her men's writing other perfections than the author himself either intended or percuved a richer cense and more quaint expression

As to military enterprises every one sees how great a

deliberations there must, certainly, be something of chance and good-luck mixed with human prudence, for all that our wisdom can do alone is no great matter, the more piercing, quick, and apprehensive it is, the weaker it finds itself, and is by so much more apt to mistrust itself I am of Sylla s opinion, and when I closely examine the most glorious exploits of war, I perceive, methinks, that those who carry them on make use of counsel and debate only for custom's sake, and leave the best part of the enterprise to Fortune. and, relying upon her aid, transgress, at every turn, the bounds of multary conduct and the rules of war There harpen, sometimes, forturous alacrities and strange furies in their deliberations, that for the most part prompt them to follow the worst grounded counsels, and swell their courage beyond the limits of reason. Whence it happened that several of the great cuptums of old, to justify those rish resolutions, have been fain to tell their soldiers, that they were invited to such attempts by some inspiration. some aga and prognostic Wherefore in this doubt and uncertainty, that the short-

Wherefore in this doubt and uncertunit, that the shortsphetdeness of human vision to see and choose the best (liv reason of the difficulties that the various acculents and creutostances of things bring along with them) p-rplexs, us withal the surset way, in my opinion did no other onadomtion mivine us to rt, is to pitch upon that wherein is the greatest apperaisace of housests and justice, and not being certain of the shortest, to keep the stringlister and most direct way, as in the two examples I have just given, there is no question but it was more noble and generous an hum who had reverved the offence of production of the retractions of the control of

"Who fried his great deeds from envi, by ever attributing them to his good fortune, and heally by surmaining himself banetic, the Lucky"—Plutancii, How far a Man may praise Honself,

² The Due de Guise

You will read in history of many who have been in such Affichesion that the most part have taken the course to most and untilipate consumerces against them by pun shancat and revenges but I find very few who have reaped my alventage by this proceeding witness so many Roman emperors. Whoever finds himself in this danger ought not to expect much either from his vigilance or power, for how har in thing is it for a man to secure himself from an enemy who has concealed under the countenance of the most assiluous friend we have and to discover and know the wills and inverd thoughts of the- who are in our per sonal service. The to much purpose to have a guard of formmers alout one and to be always fencial about with a pale of armed men who cover despise his own life is always master of that of another man. And moreover, this continual suspicion that makes a prince jealous of all the world must of necessity be a strange forment to him Therefore it was that Dion being a livertised that Callippus watchel all opportunities to take away his life had never the heart to inquire more particularly into it saying that he had rather die than live in that missry that he must continually stand upon his guard not only against his enemies but his friends also which Alexander much more vividly and more roundly manifested in effect when baying notice by a letter from Parmeno that Philip his most beloved physician, was by Darius' money corrupted to por on him at the sume time that he gave the k ter to Philip to read drank off the potion he had brought him? Wa- not this to express a resolution that if his friends had a mind to despatch him out of the world he was willing to give them opportunity to do it. This I rince is indeed the sovereign pattern of hazardous actions, but I do not know whether there be another passage in his life wherein there is so much firm courage as in this nor so illustrious

an image of the beauty and greatile s of his min!
The earlie preach to princes to circumspect and rigilant
a jealouss and distrust under colour of security preach
to them rum and distribution nothing noble can be per
formed without danger. I know a person muturally of a

Quantu Curtus ni 6

cate till In

very great during and enterprising courage, whose good fortune is continually mained by such personations, that he keep limited eloes surrounded by his friends, that he must not herwhen to any reconclution with his amount encimes that he must stand aloof, and not trust his person in hands stronger than his own what promises on offers severather max male him, or what advantages soever the may see before him. And I know another who has unspecifully advanced his fortune, by following a clear contrart advance.

Courage, the reputation and alore of which men seek with so greedy an appetite, presents itself, when me or quirse, as mammhouth in everge or a m full armour, in a closet as in eveny, with arms pendant as with arms raised. This over-our unispect and wary prudence is a mortal

enemy to all high and generous exploits. Scipio, to sound Syphan's intention, leaving his army, abandoning Stain, not yet secure nor well settled in his new conquest, could pass over into Africa in two small ships, to commit himself, in an enemy s country to the power of a larbarian king to a faith intried and unknown, without obligation, without hostage, under the sole security of the grandeur of his own courage, his good fortune, and the promise of his high hopes "Habita fides ip-am plerumque fidem oblight "2 In a life of ambition and glory, it is necessary to hold a suff rem upon suspecion fear and distrust invite and draw on oftence The most mistrustful of our Lines' established his affairs principally by volunturily committing his life and liberty into his cuemies' hands, by that action manufesting that he had absolute confidence in them, to the end they might repose as great an assurance in him Cresar only opposed the authority of his countenance and the haughty sharpness of his rebukes to his mutmous legions in arms against him

> "Stetit aggere fultus Cespitis, intrepidus vultu merintque timeri, Nil metiurs ' 4

¹ Lavy, vevní 17

^{2 &}quot;Trust often obliges fidelity "—Idem , xxx 22
"Trust often obliges fidelity "—Idem , xxx 22
"Louis AJ See Commes, Ment , lib in c. 57
"He stood on a mound, his face all intrepad, and merited to be feared, he fearing nothing "—LuCV., x 316

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But it is free withal that this indicated assurance is not to be represented in its simple and entire form but by such whom the apprehension of death, and the worst that can happen does not terrify and affinght for to represent a protended resolution with a pale and doubtful count-nance and trembling limbs for the service of an important reconciliation will effect nothing to purpose. Tis an excel hat way to grun the heart and will of another to submit and intrust one s = if to him provided it appear to be freely done and without the constraint of necessity and in such a condition that a man manifestly does it out of a terre and entire confidence in the party at least with a counter nauce clear from any cloud of suspicion I saw when I was a boy a gentleman who was governor of a great city upon occasion of a popular commotion and fury not knowing what other course to take, go out of a place of very great strength and security and commit himself to the mercy of the seditious ribble in hopes by that means to appease the tumult before it grew to a more formidable head but it was ill for him that he did so for he wis there miserably slain. But I am not nevertheless of opinion that be committed so great an error in going out as men commonly reproach his memory within as he did in choosing a centle and submissive way for the effecting his purpose and in endeavouring to quiet this storm rather by obeying than commanding and by entreaty rather than remonstrance and I am inclined to believe that a gracious severity with a soldier like way of com manding full of security and confidence suitable to the quality of his person and the dignity of his command would have succeeded better with him at least he had perished with greater decency and reputation. There is no hing so little to be expected or hoped for from this many headed monster in its fury as humanity and good nature at as much more capable of reverence and fear should also reproach him that having taken a resolution (in my judgment rather brave than rash) to expose hun self week and naked to this temperations sea of caraged madmen, he ought to have stuck to his text and not for an instant to have abandoned the high part he had under taken, whereas coming to discover his danger nearer

hand, and his nose happening to bleed he again changed that demiss and fawning countenance he had at first put on, into another of fear and amazement, filling his voice with entreaties and his eyes with tears, and endeavouring so to withdraw and secure his person, that carriage more inflamed their fury, and soon brought the effects of it upon him

It was upon a time intended that there should be a general muster of several troops in arms (and that is the most proper occasion of secret revenges, and there is no place where they can be excented with greater sale(v) and there were public and manifest appearances, that there was no safe coming for some, whose principal and necessary office it was to review them Whereupon a consultation was held, and several counsels were proposed, as in a care that was very nice, and of great difficulty, and, moreover, of grave consequence Mine, amongst the rest, was, that they should by all means avoid giving any sign of suspicion, but that the officers who were most in danger should boldly go, and with cheerful and erect countenances ride boldly and con fidently through the runks, and that matead of sparing fire (which the counsels of the major part tended to) they should entreat the captums to command the soldiers to give round and full volleys in honour of the spectitors, and not to spare their powder This was accordingly done, and served to good use, as to please and gratify the suspected troops, and thenceforward to beget a mutual and wholesome confidence and intelligence amongst them

I look upon Julius Casar's way of winning men to him as the best and finest that can be put in practice. First, he tried by elemency to make himself beloved even by his very enemies, contenting himself, in detected conspirates, only publish to declare, that he was pre-acquainfed with them, which being done, he took a noble resolution to await without solicitude or fear, whatever might be the event wholly resigning himself to the protection of the gods and fortune for, questionless, in this state he was at the time when he was killed

A stranger having publicly said, that he could teach Dionysius, the tyrint of Syracuse, an infallible way to find out and discover all the conspiracies his subjects could conthe taums lumific would at him a good sim of missife him pint. Demonst bearing, of in consolid missife him to be the late him that him, the late hard marked in a set the properties. The minutes in writer little the his visit but the hill his him at him to let carrie boostful the hid of in I compular verification. In which the late the marked and now brade of 1 sechnbook full the marked and now brade of 1 sechnbook full the marked and now brade of 1 sechnbook full the hill queek of pints and to be promised by the hill queek of pints when him to a count of micror late up in the left for the stude looks his came in the committee.

we from how a release is spit light the information to refer to a full the property of the following the result of the following the result of the following the result of the following the following

I rem mb.r I have formed verd a sort of some Poman of pred quelity who flung he transmot of it Transcrites had a thousand smooth be transforded in the more repealed in a falling into the hands of the star present him It happened one day that a racy if here which was an out to tile him passed does he is take where he was sput and im sell ever narrow of a string him but he counsilering at the point the pain on it himself where he where the had so in a continued to evade the stretch and not an exactles that were every day may be for him the little pleasure, he could hope for mench a land of life and how much letter it was for him to due one for all than to be perpetually at this pass he clarified from his soft evided them back, showed them his form 'and voluntarily delivered himself up to their cruelty by that means to free both timed to their cruelty by that means to free both

I Plutarch Apotherms
In Appear Civil Ware book is
In a or a equation have

himself and them from further trouble. To invite a man's enemies to come and cut his throat seems a resolution a little extravagant and odd, and yet I think he did better to take that course, than to live in continual feverish fear of an accident for which there was no cure But seeing all the remedies a man can apply to such a disease, are full of unquietness and uncertainty, 'tis better with a manly courage to prepare one's self for the worst that can happen, and to extract some consolation from this, that we are not certain the thing we fear will ever come to pass

CHAPTER XXIV

OF PEDANTRY

I was often, when a boy, wonderfully concerned to see in the Italian farees, a pedant always brought in for the fool of the play and that the title of Magister was in no greater reverence amongst us for being delivered up to their tuition what could I do less than be jealous of their honour and reputation? I sought indeed, to excuse them by the natural mecompetibility between the vulgar sort and men of a finer thread, both in judgment and knowledge, forasinuch as they go a quite contrary way to one mother but in this, the thing I most stumbled at was that the finest gentlemen were those who most despised them, witness our famous poet Du Bellav-

" Mus je hay per sur tout un seavoir pedante que "1

And 'twis so in former times, for Pluturch says, that Greek And we is so in former times, for I fluctual sitys, time Green and Scholir were term of reprove h and contempt amongst the Romans — but since, with the better experience of age, I find they had very great reason so to do, and that "integes invignes elericos non sunt magrs magnos squentes". But whence it should come to raise that a mind enriched with

[&]quot;Or all things I hate pedantic learning "-DU BELL O "The greatest clerks are not the wi-est men A proverh garen in Rabelais Cargantua, 1. 39

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the knowledge of so many things should not become more quick and sprightly and that a gross and vulgar under standing should lodge within it without correcting and improving it If all the discourses and judgments of the greatest minds the world ever had I am yet to seek. To almit so many foreign conceptions so great and so high faucies it is necessary (as a young lady one of the greatest princeses of the kingdom said to me once speaking of a certain (erson) that a man s own brain must be crowded and squeezed touther into a less compass to make room for the others I should be apt to conclude that as plants are suffocated and drowned with too much nourishment and lamps with too much oil so with too much study and matter is the active part of the understanding which being embarrased and confounded with a great diversity of things loses the force and rower to disengage itself and by the pres ure of this weight is bowed subjected and doubled up But it is quite otherwise for our soul stretches and dulates it elt proportionably as it fills and in the examples of elder times we see quite continer mon serv proper for public business great captains and great states men very learned withal

And as to the philosopher, a sort of men remote from all pubbe affaire they have been sometimes also deer sed by the countries also deer sed to the countries been to men of mother sort redictions. Would you make them judges of a lawsuit of the actions of men." then are real't to take it upon then and straight begin to examine if there is the if there he motion if man be any other than a now. What it is to do wand to suffer "that amenals law and justice are." Do they speak of the magistrate or to him its with a rude irreverent and independ they proved that prime or the prime to their prime or verent and independ they not be they are the prime or th

CHAP KAIL]

a king commended, they make no more of him than of a shipherd go therd, or neitherd a lazy Coridon, occupied in milking and shearing his herds and flocks, but mon rudely and har bly than the herd or shepherd himself Do you repute any man the greater for being lord of two thousand acres of land 2 they laugh at such a pitiful pittance as laving claim themselves to the whole world for their possession Do you boast of your nobility, as being descended from seven rich successive and story they look upon you with an eve of contempt, as men who have not a right idea of the universal image of nature, and that do not consider how many predecessors every one of us has had rich poor, lings, slives, Greeks and barbarans, and though you were the fifteeth descendant from Hercules, they look upon it as a great a unity, so highly to value this, which is only a gift of fortune And 'twas so the vulgar sort contemned them, as men ignorant of the most elementary and ordinary things, as presumptuous and insolent b

But this Platonic picture is fur different from that these pedants are presented by Those were envied for raising themselves above the common sort for despising the ordinary actions and offices of life for having assumed a particular and mamitable was of himg and for using a certain method of high-flight and obsolete language, quite different from the ordinary way of speaking but these are contemned as being as much below the usual form, as meanable of public employment, is leading a life and conforming themselves to the mean and vile manners of the vulgar -

' Odr honunes ignava opera, philosopha sententia."

For what concerns the philosophers, as I have said, it they were great in science, they were yet much greater in action. And as it is said of the geometrician of Syracuse, who having been disturbed from his contemplation to put some of his skill in practice for the defence of his country, that he suddenly set on foot dreadful and prodigious engines, that wrought effects beyond all human expec-

¹ See preceding note ""I have men who jabber about philosophy, but do nothing -PACULIUS, ap Gillium, xiii 8

tation himself notwiths anding disdaming all this bandiwork and tumking in this he bad played the mer-mechani and violated the dignity of his art of which the - p rformance of his he accounted but frivial experi ment and plathunge so ther whenever they have been pur upon the proof of action, have been seen to fit to so high a pitch as made it very well appear their oul were marvellously elevated and carached by the knowled a of things. But some of them seeing the reins of govern ment in the hands of meapable men have avoided all management of political affairs and he who demanded of Crates how long it was necessary to philosophi e received this answer Till our armies are no more commanded by Heraclitus resigned the royalty to his brother and to the Epherana who reproached him that he spent his time in playing with children before the temple it not better sad he to do so than to sit at the helm of affairs in your company 2 Others bayin, their ima gmation advanced above the world and fortune have Looke I upon the tribunals of justice and even the thrones of kings as paltry and contemptible insomuch that Empedocles refused the royalty that the Agragentines offered to him 2 Thales once mre ching in discourse against the pains and care men put themselves to to become rich was answered by one in the company that he did like the fex who found fruit with what he could not obtain. Whereupon he had a mind for the jest a sake to show them to the contrary and having for the seasion made a muster of all his wits wholls t employ them in the ar vice of profit and guin, he set a trafac on foot which in one year brought him in so great riches that the most expe rienced in that trade could bardly in their whole lives with all their indu try have raked so much tog ther 1 That which Aristotle report of some who called by h him and Anaxarors and others or their profession was but not prudent in not applying their study to more grofital k-things—though I do not well digest this verbal distinction -that will not however serve to excuse my pedants for

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Hen it 63

Diogene Laert n vi 92.

2 Hen Fripediales viii. 63

Dorone Last Thale 1. 20 Cicer De Divin, 1. 49

cdar TNIV] OF PEDANTRY 133
to see the low and necessitous fortune wherewith they are

content, we have rather reason to pronounce that they are neither wise nor prudent

But letting this first reason alone, I think it better to say, that this evil proceeds from their applying themselves the wrong way to the study of the sciences, and that after the manner we are instructed, it is no wonder if neither the scholars nor the masters become though more learned ever the wiser or more able. In plain truth, the cares and expense our parents are at in our education, point at nothing, but to furnish our herds with knowledge, but not a word of judgment and virtue Cry out, of one that passes by, to the people O, what a learned man's and of another, O, what a good man's they will not fail to turn their eyes, and address their respect to the There should then be a third criei, "O, the blockheads!" Men are apt presently to inquire does such a one understand Greek or Latin ' Is he a poet or does he write in proce. But whether he he grown better or more discreet which are qualities of principal concern these are never thought of We should rather examine.

We only labour to stuff the momors, and leave the conscencer and the understanding undurnished and vod. Lake binds who fly abroud to forage for gram, and bring it home in the beak, without tasting it themselves to feed their young, so our perfants go picking knowledge here and there, out of books, and hold it at the tongue's end, only to pit if out and distribute it abroad. And here I cannot but smile to think how I have paid miself in showing the fopper of this kind of learning who miself am so munifest an example, for do I not the same thing throughout almost this whole composition? I go here and there culling out of everal blooks the seatences that best pleiveme, not to keep them (for I have no momory to retain them in), but to transplant them into this, where to sax the

who is better learned, than who is more learned

We are, I concerve, knowing only in pre-cart knowledge, and not at all in what is past, no more than in that which is to come But the worst on't is, their scholars and pupils are

truth, they are no more mine than in their first places

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no better nourished by this kind of majuration and it males no deeper impression upon them but fasses from hand to hand only to male a show to be toleral lecompany and to tell pritty stories like a counterfeit com in counters of no other use or value but to reckon with or to set up at Apud alsos loqui didicerunt non 17-2 serum

Non est logu ndum sed gabernandum show that there is nothing barbarous where she has the sole conduct of entimes in nations where art has the least to do causes productions of wit such as may rival the greate t effects of art whatever In relation to what I am now speaking of the Gascon proverb derived from a corn pipe is very ought and sal the Boula prou boula mas a remuda lous dits quem " We can av Cicero cavs thus these were the manners of Plato these are the very wor is of Aristotle 1 ut what do we say ourselves? What do we jud e A parrot would say as much as that

And this juts me in mind of that such gentleman of Rome' who had been solutions with very great expense to procure men that were excellent in all sorts of scence whom he had at rays attending his person to the end that when amongst his friends any occasion fell out of speaking of any subject whatsoever they might surply his place and be ready to prompt him one with a surfence of Seneca another with a verse of Homer and so forth every one according to his talent and he fancied this knowledge to be his own because it was in the heads of those who lived upon his bounty as they also do whose learning consists in having noble libraries I know one who when I ques tion him what he knows he presently calls for a book to show me and dares not venture to tell me so much as that he has piles in his posteriors till first he has consulted his dictionary what piles and posteriors are

We take other men's knowledge and opinions upon trust

They have learned to speak from others not from them set e Guero T or Quer v 35

Speaking is not so nece sarv as governing —Senect Ep

Non 1123 blo till sour eye start out b tif onre you offer to the cour fingers at is all over Cal sius Sabinus Seneca, Ep 27

which is an idle and superficial learning. We must make it our own We are in this very like him who, having need of hre, went to a neighbour's house to fetch it, and finding a very good one there, sat down to warm himself without remembering to carry any with him home! What good does it do us to have the stomach full of ment if it do not digest, if it be not incorporated with us, if it does not nourish and support us? Can we amagine that Lucullus, whom letter- without any manner of experience, made so great a captain learned to be so after this perfunctors manner 92 We suffer ourselves to lean and rely so strongly upon the arm of another that we destroy our own strength and vigour Would I fortify myselt agreest the fear of death it must be at the expense of Senera would I extract consolation for myself or my friend I borrow it from Cuero I nught have found it in myself, had I been trained to make use of my own reison. I do not like this relative and mendicant understanding, for though we could become learned by other men's learning, a man can never be wise but by his own wisdom

Μισω σομιστη», υστικ αι γ ειντια σοσος 3

Whence Emms, 'Nequidquam sapare samentem, qui ipse sibi prodesse non quiret" '

" St cumdus, 91 Vanus et Luganes quantumys mollior agna 3

"Non enun paranda nobis solum sed fruenda sipientia

Dionysius' laughed at the grammarians, who cudgelled then brains to inquire into the miscries of Ulysses, and

Pintarch, How a Man should Listen

Cuero Acad , u 1 "I hate the west man, who in his own concern is not wise '-EURIPIDES, ap Curro, Ep Fam , vm 15

"That we man knows nothing, who cannot profit himself is ing wisdom "- CICERO, De Offic , ni 15

"If he be grasping, or a bouster, or softer than an Enganean

lamb' -JULEN L. Sat, vin 14 "For wisdom is not only to be acquired, but to be utilised "-

CICERO, D. Pintb , 1 1 It was not Dionysius, but Diogenes the cynic Diogenes

Laertine, vi 27

were ignorant of their own at musicians who were -0 exact in tuning their instruments and never tuned their manners at orators who made at a study to declare what mustice but never took care to do it. If the mind be not better disposed at the judgment be no better settled. I had in wh rather my scholar had spent his time at tennis for at host his body would by that means be in better exercise and breath. Do but observe him when he comes back from school after fifteen or sixteen years that I e has been there there is nothing so unfit for employment all you shall find he has not is that his Latin and Greek have only made him a greater coxcomb than when he went from home. He should bring back his soul replete with good literature and he brings it only swelled and puffed up with vain and emity shreds and patches of learning and has really nothing more in him than he had before

These pedants of ours as Plato says of the Sophists the r cousins german are of all men they who most pre-tend to be useful to mankind and who alone of all men not only do not better and improve that which is committed to them as a corpenter or a mason would do but make them much worse and make as pay them for making them worse to book. If the rule which Protagoras proposed to his pup is were followed—cither that they should give him his own demand or make affidavit upon outh in the temple how much the" valued the profit they had re eived under his furtion and satisfy him accordingly mr pedagogues would find themselves sorely gravelled if they were to be judged by the affidavits of my experience. Our common Permordin jate 5 very pleasantly calls these pretenders to learning letter ferits as a man should say letter marledmen on whom letters have been stammed by the blow of a mallet And in truth for the most part they appear to be deprived even of common sense for you see the hus bandman and the cobbler go simply and fairly about their business speaking only of what they know and understand, t bereas these fellows to make parade and to get opinion mustering this ridiculous knowledge of theirs that floats on the superficies of the brain sie perpetually perpleving

and enlanging themselves in their own non-ever. This specif, fine words sometimen, "better, but let sometood it let a support sometimen," better, but let sometimen, but with a second fully well expunsated with Galen but not at all with the diserve of the journal their have already desired on with a lone ribble town of true, but understand nothing of the case in half the have the theory of all things let who will plant it in Direction.

I have set by, when a freed of mine in my own house, for sport-side has with one of these follows countrified a jurgon of Galimantans, paticle dup of phyries without head or full examp that he interlarded her, and then some forms that had relation to their dispute and held the exceeds in play a whole afterneou regether, who all the while thought he had answered pertinently and kernedit to all his objections, and yet this was a man of latters, and reputation, and a fine gentleman of the long robe

"Vos, O patricine sanguis, quos vivere par est Occipiti e eco, postici occurriti sanna

Whoseever shall narrowly pry into and thoroughly sift this sort of people, wherewith the world is so postered will as I have done, find, that for the most part, they neither understand others, nor themselves, and that their memories are full enough, but the judgment totally and and empty, some excepted, whose own nature has of itself formed them into better fashion. As I have observed, for example in Adman Turnebus, who having never made other profession than that of mere learning only, and in that in my opinion, he was the greatest man that has been these thousand years, had nothing it all in him of the pedant but the weiring of his gown, and a little exterior fashion, that could not be civilised to courtier ways, which in themselves are nothing I hate our people who can worse endure an ill contrived robe than an ill-contrived mind and take their measure by the leg a man makes, by his behaviour, and so much as the very fashion of his boots, what kind of man he is For

O you, of patrician blood whose fortune it is to live without eyes in the back of your head, behave of granaces at you from belied '-Plusius, bat, a 61

It i ler bet s beneat proceed at an that can be pathemselves aprophi in despite of a pedant edu strau. But it is a t en ugh that our education does

. Ot seart bemea

OF TUDA THY within ther was not a more polished and upon earth. I her often furt is jut him up a arguments quit soil of his prisen when I fund he had so dear in moult . pur l'en approlemen n'ere led equel, me ne that an mw ull has thought h halmseepretise i my other thing but arms and less all his life employed in offurs of Stat. This in grad and agreement names

LANKE

1 3

not small us. It must more over after us for the better Some of our Parlians ats when they are to admit officercannon only their larning to which some of the others denail the trial of understanding I vaskone their judg ment of s m case in law, of these the latter methanks proved with the letter metho? for although both are ne says in I that it is very requisite they should be def try in neither, yet in truth knowledge is not so absolutely need sarr is judgment, the last may make shift without the other but the other never without this For as the Greek verse sus-

Ωιο είτημ (ησιητριματου σασι

Would to God that for the good of our pulsature these so nites were as well furnished with understunding and conscience as they are with knowledge. Non vite sed schola discums ' We are not to the learning to the soul but to worl and incorporate them together not to tincture it only but to give it a thorough and perfect die which if it will not take colour and meliorate its imperfect state it were without question better to let it alone. Tis a dangerous weapon that will hinder and wound its master

[&]quot; Whom ! cnight Litan (Fromethens) has framed of better clas - foreste su 34

To what we serve harming if the understanding be as ay At 18 to be to the time p 3" (1804).
We locate this for the service of our future life but only for the chool - Series Et 106

if put into an awkward and unskilful hand "Ut fuerit melnis non delicisse "

And this, peridecuture is the reason who neither we nor theology require much learning in women, and that Francis, Duke of Brittany, son of John V, one tilking with him about his marriage with Isabella the daughter of Scotland, and adding that she was homely bred, and without any manner of learning, made answer, that he haed her the better, and that a woman was write chough if she could distinguish her husband's shirt from his doublet So that it is no so great wonder, as they make of it, that our and store had letters in no greater esterm, and that even to this day, they are but mrely met with in the principal councils of princes, and if the end and design of acquiring riches which is the only thing we propose to ourselves, by the means of law, physic pedantry, and even divinity itself, did not uphold and keep them in credit you would, without doubt, see them in as pitiful a condition as ever And what loss would thus be if they neither instruct us to think well nor to do sell? "Postquam docts predierunt, bons desunt"' All other knowledge is hurtful to him who has not the science of goodness

But the reason I glanted upon but now, may it not also hence proceed, that, our studies in France having almost no other aim but profit, except as to those who, by nature born to offices and ampleyments rather of glory than gun, addict themselves to letters, if at all only for so short a time (being taken from their studies before they can come to have any taste of them, to a profession that has nothing to do with books), there ordinarily remain no others to apply themselves wholly to learning, but people of mean condition, who in that only seek the means to live, and by

^{2 &}quot;So that it were better never to have fewered at all '-CICERO, Tus Quas , n 4

[&]quot;Nos peres sur ce point étoient bien gens senses, Qui discient qu'une femme en « ut toujours a sez,

Quand la caparate de son caprat se hausse A connoitre un pourpoint d'avec un haut de chaus-e "
—Molleff, Femmes manies act n se 7

Seneca, Ep , 95 "Since the savans have made their appearance among us, the good people have become eclipsed '-Roussi AU, Discours our les Lettres

each people, how souls are, both by mature and Is domestic a heration and example, of the breest allow the fronts of two bdg are immuturely gathered and all dig stell and d hear I to their recipients quite mether thing. For it is not for knowledge to enlighten a soul that is diel of its If nor to make a blind min s Her busin -s is not to find a mon's case but to guile govern and dire t them provided by have sound for f and strught I as to no upon Kney lodg is an excellent drag but no drug has virtue a nough to preserve itself from corrupt on and do as if the vessel be franted and impure wherein it is part to loop. Such a on may have a sight of er enough s he boks sequent and consequently soon what is good but does not fellow it and seed knowledge, but make, no use of it Plates principal institution in his Republic is to fit his citizens with employments suitable to their nature Nature can do all and does all Crapples are very unfit for energies a of the body, and lame souls for exercises of the mind D generate and vulgar souls are unworthy of philosophy If we see a sho maker with his shoes out it the toes, ve say 'tis no wonder, for, commonly none go wors, shod than they In like manner experien e often procents us a physician worse physical a divine less reformed, and (constantly) a scholar of less sufficiency than other reorle

Old Arafo of Cines had reson to say that philosophics, and their additors harm, forespecial as not of the soils of those that heard them were not capable of making benefit of instructions which if not applied to good would certainly be applied to ill "assence ex Aristoph, acerbos ex Zenoms shold sure.

schola cure
In the coollent metalution that Xenophon attributes to
the Person vo find that the taught their children circue
as other nations do latters. Plate tells us that the clock
son in their rowd succession was thus brought up, so son
as he was born he was delivered, not to vomen but to
cumu but the greatest authority about their langs for their
vitties whose charge it was to be per be bub, be additional or

They proceeded offemente debauchers from the school of Arritopus and churls and express from that of Zero —Gicked De Matter Dec. in 31

CHAP TIN]

m good plight, and after he came to seven veirs of age, to teach him to ride and to go a-hunting. When he arrived at fourteen he was trunsferred into the hands of four, the wisest, the most just, the most temperate, and most valuat of the nation, of whom the first was to instruct him in religion, the second to be always upright and smoore the third to conquer his appointes and disires and the fourth to

despise all danger "Its a thing worths of very great consideration that in that excellent and, in truth for its perfection producions form of civil regimen set down by Lacungus though so solutions of the education of children as a thing of the greatest concern, and even in the very sect of the Muses he should make so little mention of harning, as if that generous youth, disdaming all other subjection but that of virtue, ought to be supplied meterd of tutors to read to them arts and seigness, with such must is as should only instruct them in valour, prudence and justice, an example that Plate has tellowed in his laws. The minner of their discipling was to propound to them questions in judgment upon men and their actions, and if they commanded or condemned this or that person or fact, they were to give a reason for so doing, by which means they at once sharpened their understanding, and learned what was right Astrones, m Yenophon, asks Cyrus to give an account of his last lesson, 2 and thus it was, ' A gra it boy in our school having n little short ensock, by force took a longer from another that was not so tall as he and give him his own in exchange whereupon I, being appointed judge of the controversi give judgment, that I thought it best each should keep the cont he had, for that they both of them were better fitted with that of one another than with then own upon which

^{1 (} viopedia, 1-8

Cotton's version of this story communees differently, and includes a privage which is not in any of the celitions of the on small before me -'Mandane in Nenophon, asking Cirus how he would do to

earn justice and the other virtues amongst the Medic, having left all his masters belind him in Persia. He made answer, that he had learned those things long since that ins master had inten made him a judge of the differences amongst he schooliellows, and had one day whipped him for giving a wrong sentence "-II C H

142 of the NET from r
my master told to. I had done ill, in that I had only conscher I the firm soof the grammer's whereas I originate have

considered the justice of the thing which required that no on should be a medium for the table a from him that is his own. And Cerus adds that he was whopped for his pains so we are more rille, a furforgating the first and of some.

M is during the major in a very harmed certion, in general distributions to be few level in pressed me that has wheeld is like unto that. This kin who will go the regular twar to work and leveling that seem, when most rightly applied and be tunderstood and do no more buttend us prouding more discovers. And recolorism the thought fit at first hand to mutire their children with the knowledge of effects and it instruct then not by between varied to be to the tap-rim at a faction in levels formula and monthing them not only be work, and procepts but chieff by works and extinctly and procepts but chieff by works and extinctly a to the old it major to the brownedge of the desired of the complexion of the brownedge of the desired of the desired of the desired of the purpose. As glain, which it brought most proper for boys to be arm. When the yought to do when they come to be more, "yell her it is no worker, if we do a meritation ment "yell her it is no worker, if we do a meritation

productless eliminable effects. They used to go it is said to the other eities of Greece, to inquire, out fit forecasts painters and mu saims, but to La detuno for La-alation magnetistate—and generals of armies, at 4there they learned to speak well there to do well there to do using a chamber of many a spinitual argument—and to unravel the importure of explosive subgrigates here to evade the buts and allumements of pleasure and with a noble oursive and resolution to conquer the means. Or fortune and death, those angledled their brains about words, these mades it here business to inquire into things, here was an utenal habble of the fongue, here a centinual exercise of the soul. And therefore it is nothing stranger if, when Amptote demanded of them fifty children for he tages they made answer quite contrary to with very should do, that they would rather give him two.

Plutarch Apo herms of the Lacella montans Ron sean adopt the expression in his Discours our les Lettrea."

as many full-grown men, so much did they value the less of their country's education. When Agesilaus courted Xenophon to send his children to Sparita foe be ided, "it is not," saud he, "there to learn logic or thetoric, but to be instructed in the noblest of all scenecs namely, the science to obey, and to command."

to ohey, and to command "I Is very pleasant to see Socrates, after his manner, rullying Hipphas," who recounts to hun what a world of money he his got, especially in certain little villages of Stody, by teaching whool, and that he made never a peany at Sparta. "What a sottash and stuppl people," says Socrates, "ane they, without sense or understanding, that make no account either of grammars or poster, and only busy themselves in studying the genealogies and successions of their Lings, the foundations, rases and declements of states, and such tales of a tab!" After which, having made Hipphas from one step to another acknowledge the excellence of their form of public administration, and the felicity and virtue of than private life, he levies him to guess at the conclusion he makes of the muthluses of his nedarine arts.

Examples have demonstrated to us, that in military affairs and all others of the like active nature the study of sciences more softens and untempers the courages of men. than it in any way fortifies and excites them. The most potent empire, that at this day appears to be in the whole world is that of the Turks a people equally mured to the estimation of arms and the contempt of letters I find Rome was more valuant before she grew so learned The most warbke nations at this time in being are the most rude and ignorant the Scythians, the Parthians, Tamerlane serve for sufficient proof of this When the Goths overran Greece, the only thing that preserved all the libraries from the fire was, that some one possessed them with an opinion that they were to leave this kind of furniture entire to the enemy as being most proper to divert them from the exercise of arms, and to fix them to a lazy and sedentary When our King Charles VIII, almost without striking a blow, saw himself possessed of the kingdom of

Plutarch, Life of Agestlute, c 7 Plato, Hippins Vajor

Natis in it a majorable part of Theorem, the noble subset him attribute this unexpected facilities of on most to this that the prime and noble of this mere studied to right thems to me on result around than major are and visible.

CHAPTER XXV

OF THE EDUCATION OF CHILDREN

To Madaul Diane of Foix Contrase of Gerson

I NIVER vet any that father but let his son be never so der pit or deformed wall not notwithstanding own him not nevertheless it he were not totally besofted and blm bd with he paternal affection that he did not well enough discern his defects but that with all defaults he wa still his. Just so I see better than any other that all I virte here are but the idle reverses of a man that has only nibbled upon the outward crust of sciences in his nousge and ouly retained a general and formless image of them who has got a little snatch of everything and nothing of the whole of la Francoise For I know in general that there is such a thun, as I have is jurispru dence four parts in mathematics and roughly what all these aim and point at and periodiculture I vet know farther aliat scattees in general protend unto in order to the service of our life but to dive further than that and to have cudgedled in brains in the study of Aristotle the monarch of all modern learning or particularly addited myelf to any one seeme. I have merer done it neither is there any one art of which I am able to draw the first bucuments and dead colour meamuch that there is not a hov of the lowest form in a school that may not pri

[!] He tilch dernière er dence says Roo ses un hi Discourse Saler étable ement des ciences et de arts a contribue a epirer nomme quals a plus percens dras l'écadenne des Sciences que a tout un peuple de Harons.

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tend to be waser than I, who am not able to examine him in his first lesson, which, if I am at any time forced upon I am necessitated in my own defence, to ask him unaptly enough, some universal questions, such as may serve to tri his natural understanding, a lesson as strange and

unknown to hum, as his is to me I never seriously settled myself to the rading any book of solid learning but Plutarch and Senera, and there like the Danaides I eternally fill, and it as constantly runs out, something of which drops upon this paper but little or nothing stays with me History is my particular game as to matter of reading, or else poetry, for which I have particular kindness and esteem for, as Cleanthes said, as the voice, forced through the narrow passage of a trumpet, comes out more forcible and shall so, methinks, a sentence pressed within the hirmony of verse darts out more briskly upon the understanding and strikes my car and apprehension with a sinarter and more ple using effect. As to the natural parts I have, of which this is the essay, I find them to box under the burden my fancy and jurigment do but grope in the dark, tupping and stumbling in the way, and when I have gone as in as I can I am in no degree satisfied, I discover still a new and greater extent ot land before me with a troubled and imperfect sight and wrapped up in clouds that I im not able to penetrate And taking upon me to write indifferently of whatever comes into my head, and therein making use of nothing but my own proper and natural means, if it befal me as offfimes it does, accidentally to meet in any good author the same heads and commonplaces upon which I have attempted to write (as I did but just now in Plutarch's "Discoms of the Force of Imagination"), to see myself so we ik and so forlarn, so heavy and so flit, in comparison of those latter waters, I at ouce priy or despree myself Ict do I please myself with this, that my opinions have often the honom and good fortune to pump with thems, and that I go in the same path, though at a very great distance, and can say, "Ah that is so" I am farther satisfied to find, that I have a quality which every one is not blessed withal, which is, to discern the vast difference betweet them and me, and notwithstanding all that, suffer my own

my attack I was fall as they are to run on in their car r with it in a ling or plastering up the defects that the one re n has led open to me own a w And in plan truth a man hal ne I of a good strong lack to keep jo with the peopl. The interest eventlier of ar tim who among tith ir blora us nothin inc et whole t as in long on of an antauthors with a disign In that means to illustrate their even writing. To qui e

entrary for this infinit disimilated of ornament real r the application of their own ompositions so sallow and I f rmed that ther le much more than th . _ The plate options Classippus and Epicurus were in this

f two puter ntrars humonrs, the first not only in his book mixed to same and sarings of other authors but entir In as and in one the whole Weden of Dampid > which are Apollodorus occasi in to say that should a man rick a it of his writings all that was none of his he would less him a thin lat thank paper whereas the latter quite contrary in three hundred volumes that he left b hin I have has not a much as any one quotation I lay pen si the other day upon this pie f fortune I

wi ralm a French book where after I had a line time run dreaming over a great many words so dull so institud

so youl of all wit or common sense that indeed her were only From h words after a long and to hop trivel I came at last to meet with a riece that was I fiv in h and ele vated to the very clouds of which had I found either the declivity easy or the ascent gradual there had been some excuse but it was so perpendicular a precipier and so wholly cut off from the re t of the work that he le six first words. I round myself flying into the other world and thence discovered the vale whence I came so deep and low that I have never had since the heart to de end into it any more If I should set out one of my discourses with such rich spoils as these it a ould but too evidently manifest the imperfection of my own writing. To reprehend the fault m other, that I am guilty of my celf appears to me no more unrasonable than to condemn as I often do hose of

others in myself they are to be everywhere reproved, and ought to have no sanctuary allowed them I know year well how audaciously I myself, at every turn attempt to equal myself to my thefts and to make my style go hand in hand with them, not without a temerations hope of deceiving the eyes of my reader from discerning the difference, but withal, it is as much by the benefit of my application, that I hope to do it as by that of my invention or any force of my own. Besides, I do not offer to contend with the whole body of these champions, nor hand to hand with any one of them 'tis only by flights and little light attempts that I engage them, I do not grapple with them, but-try their strength only, and never engage so far as I make a show to do If I could hold them in play I were a brave fellow for I never attack them but where they are most smew; and strong To cover a man's self (as 1

have seen some do) with another man's armour so as not to discover so much as his fine re' ends, to curry on a design (as it is not hard for a man that has anything of a

scholar in him in an ordinary subject to do) under old inventions, patched up here and there with his own trumpers and then to endeavour to conceal the theft, and to make it pass for his own is first injustice and meanness of spirit in those who do it, who having nothing in them of their own fit to procure them emputation, endeavour to do it by uttempting to unpose things upon the world in their own name which they have no manner of title to, and next a midiculous folly to content themselves with acquiring the ignorant approbation of the vulgar by such a patiful chert at the price at the same time of degrading themselves in the even of men of understanding who turn up their noses at all this borrowed incrustration, yet whose praise alone is worth the having For my own part there is nothing I would not somer do than that, neither have I said so much of others, but to get a better opportunity to explain myself Nor in this do I glaine at the composers of centos, who declare themselves for such, of which sort of writers I have in my time known many very ingenious, and particularly one under the name of Capilupus besides the ancients These are really men of wit, and that make it appear they are so, both by that and other ways of writing, as for

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cs imple. Lipsus in that learn d and laboraties contextue, of his Peliti a

But be it is west will and how meanderable sower the serves frame may be I will say I never intended to one cit the mean rectine most betall garzieled price before them where the particle here is the hard with none. I have the particle with a perfect out not with a perfect the content of th

A frank of mine then having read the preceding chapter, the other day told me that I should a little further layers tended my discourse on the education of children. Now madam if I had my sufficiency in this subject. I could not possibly better employ it than to present my bost instructa us to the little gentleman that threatens you shortly with a happy birth (for you are too generous to begin otherwise than with a male) for having had so great a hand in the treaty of your marriage I have a certam particular night and interest in the greatness and presperity of the issue that shall spring from it. I could that your having had the best of my services so long in possess in sufficiently obliges me to desire the honour and advantage of all wherem you shall be concerned. But in truth all I under stand as to that particular is only this that the greatest and most important difficulty of human science is the edu cation of children. For as in a moulture, the bush undry that is to preced, planting, as also planting itself is certain plain and well known, but after that which is planted comes to life there is a great deal more to be done more

¹ Which loot let I im to do let, my friend fletter most flets, place I have in the meant me no such opinion of im on a clear, as to 1 these most franches as to 1 the most offer as the most offer in the most offer and the most offer at the control of the most offer at the central do not find it in the original editions I close me or in Cede-20. C. H.

art to be used, more care to be taken, and much more difficulty to cultivate and bring it to perfection so it is with men, it is no hard matter to get children but after they are born then begins the trouble, solutiude and care rightly to trum, principle, and bring them up The symptoms of then inchustions in that tender age in so obscure, and the promises so uncertain and fallacious that it is rery hard to establish any solid judgment or conjecture upon them Look at Cimon, for example and Themistorles and a thousand others, who very much deceived the expectation men had of them Cubs of be us and pupples readily discover then natural melmation, but men, so soon "seren they are grown up, applying themselves to certain habits engaging themselves in certain opinions and conforming themselves to particular laws and costoms, easily after, or at least disguise then true and real disposition, and vet it is hard to force the propension of nature. Whence it comes to pass, that for not having chosen the right course, we often take very grant pains and consume a good part of out time in training up children to things for which by then natural constitution, they are totally unfit. In this difficulty, nevertueless, I am clearly of opinion that they ought to be elemented in the best and most advantageous studies, without taking too much notice of, or being too superstitious in those light prognostics they give of themselves in their tender years, and to which Plato, in his Madam science is a very great ornament, and a thing of

Republic, gives, methinis, too intell authority of the problem gives, methinis, too intell authority. Mindiam neuses is a vert greet orimment, and a thun; of marriellous use, especially in persons massed to that degree of fortune in which you are admit, in truth in persons of mem and low condition at cennot perform its true and genume office being maturally more, prompt to insert in the ronduct of ver, in the government of peoples, in negotiaring the leagues and fraedships of primes and foreign nations, than in forming a sillogism in logar, in ple dofing a process in law, or in prescribing a dose of pills in physic. Whenfore, madian, believing you will not omit this so necessir facture in the education of your children who jourself laws tasted at severious, and are of a hermed extraction (for very large the writings of the uncent Counts of Fous, from whom my lord, own the Uniq and vorsely, are both of you

POOF I

1 -: Id and Margard Contdescream Larger day offic - the will with cit to which will at al the know I I of this quality in your family for so mine on or don't a . I will tale to the eners for a resum to equatations lelt-lup "ith w partiular and to me on contart to to v ir - rei e in this offur

The hire of the tutor you shall provide for rour sin, upon the har f whom depends the whall sures sof las ineste n heer all other area and considerable part and dut a required in so important a rult hand a that of which I am about to speak the hoter I shall no m n : a as being unally to all anything of moment to th common rate and in the whirein I take upon me to advi h mas follow it so far only as it shell appear Rest

For a box of quality then who pre en le to letters not upon the account of profit (for a) mean an object as that is number by of the grace and amount of the Musics and more over in 1 a man directs his service to and describe upon o hers) nor so much for outward ornament as for his own proper and recular use and to furnish and enrich himself within having ruther a desire to come out an ac omplished cavalur than a m re-scholar or learned man for such a one I say I would also have by triends solicities t find him out a tutor who has rather a well maje then a well filled -next saking indeed both the one and the other bu ra her or the two to prefer manners and judym at to mere learning and that this man sh uld exer is, h. charge after a new method

Tis the custom of peda zogue obe, croally thundering in their puril's ears as her were pouring into a funnel whilst the busine of the puril is only to repent what the others have said now I would have a utor to correct this error and that at the very first he should accorden , to the capacity he has to deal with put it to the test permitting he rupil himself to taste thing, and of himself to discern and choose them sometimes opening the way to him and

Tete be n fn te an expression cleated by Monta gue and which I as termaned a part of our Linguist. —SEPVAN

sometimes leaving him to open it for himself, that is, I would not have him alone to invent and speak, but that he should also hear his pupil speak in turn. Scerates, and since him Arcesilaus, made first their scholars speak, and then they spoke to them "Obest plerumque no qui discere volunt, auctoritas corum, qui docení "E It is good to make him, like a young horse, trot before him, that he may judge of his going, and how much he is to abate of his own speed, to accommodate himself to the vigour and capacity of the other For want of which due proportion we spoil all, which also to know how to adjust, and to keep within an exact and due measure, is one of the haidest things I know, and 'tis the effect of a high and welltempered soul to know how to condescend to such puerile motions and to govern and direct them I walk firmer and more secure up hill than down

Such as, according to our common way of teaching undertake, with one and the same lesson and the same measure of direction to instruct several boxs of differing and unequal capacities, are infinitely mistaken, and 'tis no wonder, if in a whole multitude of scholars, there are not found above two or three who bring away any good account of their time and discipline. Let the master not only examme him about the grammatical construction of the late words of his lesson, but about the sense and substance of them, and let him judge of the profit he has made not by the testimony of his memory but by that of his life Let him make him put what he has learned into a hundred several forms and accommodate it to so many several subjects, to see if he yet rightly comprehends it, and has made it his own, taking instruction of his progress by the pedagogic institutions of Plato. The a sign of cridity and indigestion to disgorge what we cut in the same condition it was swallowed, the stomach has not performed its office unless it I are altered the form and condition of what was committed to it to concect. Our minds work only upon

of Plato

¹ Dingens - Laertius iv 36 "The authority of the evilo teach, is very often an impediment to those who desire to learn"—Creppe Di Natura Dior 1 5 cc, the ped agogne method followed in Socrates, in the dialogues

tracylability the fitting of the

e etta statita felest 7-novit terre a stata 3,14 1 rallatin greenstati te r respondings rate

r for a first recover of the first and for a f here feeled to the Walker by Age to then our lit whithe as wall adjulium ingrad a rettl framitiant Pri

Let beared language and et rachit afe . .. long to r le rellate p lug milisfon vuen unte and rate a log notrue. Art. I strong I stall the is non-regard? I form than the off parties of the non-regard the second of the second second second parties of the non-regard than the second in that before her he will have if I we if I be if I n b will room and al

() r ...e) seer lalfar north

te if he sade we the oritions for a the cond Plot 1: he composed to will never be it in the lands in his on While of the war he fell can thing to lan him, nay is in pusitive after no him. A neximal such real oli pospi samli dei hoo etti da schille kn w. It will be no saw that he unlike their know Ida not that he be cruy I will thing a mine matteriff for take h helbed many grantle know how to apply it to be ex none. Truth and recensive ecommon to very one and an income his who stall them first than his "he species than after to no man a condme to Plate than according to me san I thehe and I

We are under no king let carle lash to lim If -Specie

[&]quot; Therare or marridge -Styres Fr 31 Illne to d alt as well to kno -Danta I for at

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CHAP XXV] OF THE 1 DUCATION OF CHILDREN

his pudgment has instruction, labour and study, tend is nothing else but to form that He is not obliged to discover whence he got the materials that have assisted him, but only to produce what the has humself done with them Men that have upon pullage and borrowing cryose their purchases and buildings to ever one's two but do not see the fees and parquisition of a gustlama of the long volce, but we see the aliances where with he fortifies himself and his family, and the titles and honoris he has obtained for him and has Wo man drulges his recense, or at least, which was it comes in but every one publishes has nequisitions. The advantages of our study are to be once better and more was. This, as a Spinkraus, the understanding that sees and hears, that he undestanding that a proposed our reads are to the control of the sees of the distribution of the distri

which way it comes in but every one publishes his acquisitions The advantages of our study are to become better and more wise 'Tis, says Epicharmus, the understanding that sees and hears, 'tis the understanding that improves everythme that orders everythme, and that acts, rules, and reigns all other faculties are blind, and deaf, and without soul. And certainly we render it timorous and servile, in not allowing it the liberty and privilege to do anything of itself. Whoever asked his pupil what he thought of grummar and rhetoric, or of such and such a sentence of Cicero? Our masters stick them full feathered, in our memories, and there establish them like oracles of which the letters and villables are of the substance of the thing To know by rote is no knowledge, and signifies no more but only to retun what one has intrusted to our memory That which a man rightly knows and understands, he is the free disposer of at his own full liberty, without any regard to the author from whence he had it or fumbling over the leaves of his book. A more bookish learning is a poor, paltry learning, it may serve for ornament, but there is yet no foundation for any superstructure to be built upon it according to the opinion of Plato who says, that constancy, faith and sincerity, are the true philo171

sophs and the other summer that are durited to other uls to n this rate pant. I could wish that Paluel or P my v the two noted dancers of my time could have ni ht i t out users by only some them do it without sorm, fr meur pla a a the men po end to mform the understanding "thout over setting it to work or that w cull barn to rid handle a pil touch a lute or smg with ut the trouble of practice as the attempt to make us jul and speak well without exercising us in judging r spe thin, Now in this mitiation of our studi il ir ir -n a whatso ver ir nis i a li lufore na ia book sufficient a rough h trief of a pare a sottish mi ale of a "reant a pet at the table are so many in w subjects

And for this mason conversation with men is of very green and travel men forcers countries not to bring buck (a most of our voung monsieurs do) an account only of h w mans paces Santa Rotenda is in circuit, or of the ri hn s of Signora Lavia a perficults or as some otherhow much N-ros fax in a statue in such an old runn is lon_or and broaker than that made for him on some medal but to be able chiefly to give an account of the humourmanners customs and laws of those patients where he has been and that se may what and sharpen our will by rulbmg them against those of others. I would that a lieu should be wat abroad very young and first so as to full two birds with one stone into those per_hbouring nations whose language is most differing fr m ur own and to which if it be not formed betimes the timene will grow too stiff to bend

And also us the general or mon of all that a child should not be brought up in his mother's lap Mothers are too tender and their natural affection is apt to make the mort discreet of them all so overfond that they can neither find in their heart to give them due correction for the faults they commit nor suffer them to be mun-d to hard ship, and hazards as they ought to be. They will not undure to see them return all dust and svest from then exercise to drink cold drink when they are hot nor see them moun an unruly ho se nor take a fed in hand secured

¹ The Pantheon of Agrippa.

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rude fencer, or so much as to discharge a carbine And vet there is no remedy, whoever will breed a boy to be good for mything when he comes to be a man, must by no means spare hum when young, and must very often trans-gress the rules of physic —

"Vitamque sub dio, et trepidis agrit

It is not enough to fortify his soul, you are also to make his sinews strong, for the soul will be oppressed if not assisted by the members, and would have too hard a task to discharge two offices alone I know very well to my cost, how much mine groans under the burden, from being accommodated with a body so tender and indisposed as eternally leans and presses upon her, and often in my reading perceive that our masters, in their writings make examples pass for magnanimity and fortifude of mind, which really are rather toughness or skin and hardness of bones, for I have seen men women, and children, naturall, born of so hard and insensible a constitution of body, that a sound cudgelling has been less to them than a flirt with a tanger would have been to me, and that would neither cry out, wince not shrink, for a good swinging beating, and when wrestlers counterfeit the philosophers in patience, 'tis rather strength of nerves than stoutness of heart. Now to be mured to undergo labour, is to be accustomed to endure pain "labor calling obduent dolors" A boy is to be broken in to the toil and roughness of exercise, so as to be trained up to the pain and suffering of dislocations, cholics, cauteras and even imprisonment and the rack itself, for he may come, by misfortune, to be reduced to the worst of these, which (as this world goes) is sometimes inflicted on the good as well as the bad As for proof, in our present civil war whoever draws his sword against the laws, threatens the honestest men with the whip and the halter

And, moreover, by hving at home the authority of this governor, which ought to be sovereign over the boy he has

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^{1.} Let him live in the open air, and ever in movement about something "-Horace, Od, in 3, 5.

"Labour hardens as against pain".—Cici po, Tuse Quars

r a wint his larg seefen hill tenther relle the proceedings to which may be feeded that the there is the class family perhaps not have most resent and the led, he has of the estate and present the lat it in man come a pre-million me man a l thir mre

At last even in the conversion with in a Lapol of lutral Library that is that instance that is the latest that the latest that is the latest that the latest of retriever to the read at mortal lumb to las our les upen them culture mor concerned hos t expectable at the remarkable the they termed ourst live purpose will a the for indical to ar a realizant, as puthin someone ration One should therefore training this look to be spring, on In husband for his brief by when he has a quired it and to forler taling or 1 ins at or represing oursells siving or rili nisus story that is said or told in his pas no for it is a coming runn, releases to corp at a crething that is not a result to our own palate. Let him be estisfied with a recting lumself and not seem to cond um every thing in anoth r he would not do himself nerdisput it as accord common customs. Licet sapere sing point a the mytha Let ham avoid the vain and uncivil unites of authority this chil lish ambition of covering to a pear better be land more recomplished then he really will be such curringe discover houself to be And as if pi reuntics of interrupting and a prchending were not to be matted to de sire thence to derive the reputation of a mething more than or limits. For 19 if become more but great posts to make use of the patient home, so it is intdend to for any but men of great and illustrious, als to as ume privilege alove the authority of custom si and Socrat's but ari top us comra merem et consuctulmem fecerunt idem sibi ne arbitretur licere magnis emm illi et divinis bonis him beents un assequebentur 2 Let him be instructed not to

[&]quot;Let him be with without estentation without easy -SINICA 11 , 101

If Secretes and Aristippus have transcressed the rule of said conduct or custom. It him not unique that he is here ed to to the same for it was by great and sovereign virtue that the obtained this privilege -Cierro De Offe, 1 41

on to a the endeation of Children

engage in discourse or dispute but with a chammon worthy of him, and, even there, not to make use of all the httle subtleties that may seem pat for his purpose, but only such arguments as may best serve him Let him be taught to be curious in the election and choice of his reasons, to abominate impertmence and, consequently, to affect brevity. but, above all, let him be lessoned to a quiesce and submit to truth so soon as ever he shall discover it, whether in his opponent's argument or upon better consideration of his own , for he shall never be preferred to the chair for a more clutter of words and syllogisms, and is no further engaged to any argument whatever, than as he shall in his own judgment approve it not yet is arguing a trade, where the liberty of recantation and getting off upon better thoughts tre to be sold for leady money "neque, ut omnia, que præseripta et imperata sint, defendat, necessitate ulla cogitur" 1

If his governor be of my humour, he will form his will to be a very good and loval subject to his prince, very affectionate to his person and very stout in his quarrel, but withal he will cool in him the desire of having any other tie to his service than public duty. Besides several other inconremences that are inconsistent with the liberty every honest man ought to have a man's judgment, being bribed and prepossessed by these particular obligations, is either blinded and less free to exercise its function, or is blemushed with ingratitude and indiscretion. A man that is purely a courtier, can neither have power nor will to speak or think otherwise than favourably and well of a master, who, amongst so many millions of other subjects has picked out him with his own hand to nourish and advance, this favour, and the profit flowing from it, must needs, and not without some show of reason corrupt his freedom and dazzle him, and we commonly see these people speak in another kind of phrase than is ordinarily spoken by others of the same nation, though what they say in that courtly language is not much to be believed

Let his conscience and virtue be eminently manifest in 1 "Noither is there are necessity upon him, that he should defend all things that are recommended to and enjoined him — CRERO. Acad. in 5

his speaking and have only receous for their guide. Make him und r tan't that to acknowledge the error he shall by a re in his on a regument though only found not have been as a sefect of judgment and succrite which are the principal things he is to se k after that obstitute and out atton are common qualities, most appearing in near only that to revise and correct himself to for-ake an in just argum in in the height and beat of depute are rare great, and philosophical qualities. Let him le a livined being in company to have his year and error over comer

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for I find that the places of greatest honour are commonly ir d upon by men that have least in them and that the greatest fortunes are soldom accompanied with the ablest jurts. I have been present when whilst they at the upper end of the chamber have been only commending the beau v of the array or the flavour of the wine many thing hat have been yers finely said at the lower end of the table have been lost and thrown away. Let him ex mine every man's talent a persant a bricklayer a passenger one may learn something from every one of these in their s veral capacities and something will be picked out their discourse whereof some use may be made at one time or another nav even the folly and impertinence of others will control ute to his matruction. By observing the grace and manner of all he see he will create to him elf an emulation of the good and a contempt of the bad

Let un house curiosite be suggested to he fance of being inquisitive after everething whatever they is singular and rare, near the place where he is let him go and see it a une house a noble fountain an enument mun the place where a hattle has been uncounty fought the parages of Casar and Challengame.

Qu'e tellus at lenta gelu quæ putris ab astu Lentus in Italiam quis bene vela ferat

Let him inquire into the manners revenues and alliances of princes things in themselves very pleasant to learn and very useful to know

In this conver ing with men I mean also and principally

In this conver mg with men I mean also and principally

What country is bound in trost what land: finable with
near all at wind serves fairest for Italy - Properties in 3 39

those who only live in the records of history, he shall be reading those books, converse with the great and heroic-ouls of the best ages. The an alle and vain study to those who make it so by doing it after a negligent manner, but to those who do at with circ and observation, 'tis a study of mestimable fruit and value and the only study, as Pinto reports, that the Lacedomomans reserved to themselves 1 What profit shall be not reap as to the business of men, by reading the bases of Plutarch? But withal, by my governor remember to what end his instructions are principally directed and that he do not so much imprint in his pupil's inemory the date of the run of Carthage, as the manners of Hannibal and Scipio, nor so much where Marcellus died, as why it was unworthy of his duty that he died there. Let him not teach him so much the narrative parts of history as to judge them, the reading of them in my opinion, is a thing that of all others we apply on selves unto with the most differing measure. I have read a bundred things in Livy that another has not or not taken notice of at least, and Plutarch has read a hundred more there than ever I could find or than perndrenture, that author ever wrote, to some it is merely a grammar study, to others the very anatomy of philosophy by which the most abstrace parts of our human nature penetrate. There are in Plutareh main long discourses very worths to be exictully read and observed. for he is, in my opinion, of all others the greatest master in that kind of writing, but there are a thousand others which he has only touched and glauced upon, whore he only points with his finger to direct us which way we may go it we will and contents himself sometimes with giving only one busk but in the meast article of the question, whence we are to grope out the rest As, for example, where he says that the inhabitants of Asia came to be vassals to one only, for not having been able to probounce one sallable which is No Which saving of his give perhaps matter and occasion to La Boeties to write his "Voluntary Servitude" Only to see him pick out a light action in a man's life, or a mer-

Hippuss Major 2 In the "Essay on False Shame" - Born at Sarkat in Pengonl, 1st November, 1330 died 18th August, 1563 Of his works, all unpublished during his hie, there is a complete edition, Paris, 1840

word that does not seem to amount even to that, is itself a whole discours. The to our prejudice that men of understanding should so immolerately affect betwetry, no doubt their reputation is the better by it, but in the meantine we are the were Platarch had rather we should applied this judgment than command his knowleder and had rather leave us with an appetite to read more, thin glutted with that we have already read. He knew very well that a min may set one much even upon the best subjects, and that allexandrada justly reproached him who made very good but too long speeches to the Ephon, when he said "O stranger" then speakest the things thou shouldst speak, but not as thou shouldst speak, but not as thou shouldst speak better the follows; so they who are offective in matter, endersour to make amends with words.

Human understanding is marvellously enlightened by daily

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conversation with mon, for we are, otherwise, compressed and heaped up in ourselves, and have our sight limited to the length of our own moses. One asking Socrates of what country he was, he did not make answer, of Athens, but of the world, ' he whose amagination was fuller and wider, embraced the whole world for his country and extended his societs and friendship to all mankind, not as we do who look no further than our feet. When the vines of my village are nipped with the frost, my parish priest presently concludes that the indignation of God is gone out against all the human race, and that the canmbals have already got the pin. Who is it, that seeing the havor of these civil wars of ours, does not ery out, that the machine of the world is near dissolution, and that the day of judgment is at hand, without considering, that many worse things have been seen, and that, in the meantime, people are very morry in a thousand other parts of the earth for all this? For my part, considering the licence and impunity that always attend such commotions, I wonder they are so inoderate, and that there is no more mischief done. To him who feels the bailstones patter about his ears the whole hemisphere appears to be in storm and tempest, like the riduulous

Pintarch Apothegms of the Lacedemomans
Cacero, Tusc. Que., v. 77, Plutarch on Eule, c. 4

Savovard, who said very gravely, that if that simple long of France could have manuged his fortune as he should have done, he magint in time have come to have been steward of the household to the duke his master: the fellow could not have shallow imagination, conceive that there could be anything greater than a Duke of Savoy. And, in truth, we are all of us, insecubly, in this error, an error of a very great weight and very permisons consequence. But who ever shall represent to his fancy, as in a picture, that great mance of our mother. Nature in her full magiest and batter, whoover in her face shall read so general and so constant a variety, whoover shall observe himself in that figure, and not himself but a whole kingdom no logger than the last touch or prefix of a period in comparison of the whole, that man alone is able to value things according to their true estimate and grandour.

This great would which some do yet multiply as several species under one genus, is the mirror wherein we are to behold ourselves to be able to know ourselves as we ought to do in the true bias In short, I would have this to be the book my voung gentleman should study with the most attention So many humours, so many rocts, so many judgments, opinions, laws, and customs, teach us to judge aright of our own and inform our understanding to discover its imperfection and intural infirmity, which is no trivial speculation So many mutations of states and kingdoms and so many turns and revolutions of public fortune will make us wise enough to make no great wonder of our own So many great names, so many famous victories and conquests drowned and swallowed in oblivion, render our hopes ridiculous of eternising our names by the taking of half-ascore of light horse, or a hongost, which only derives its memory from its rum. The pride and arrogance of so many foreign pomps and ceremonies, the tumorous mujesty of su many courts and graudeurs, accustom and fortify our sight without astonishment of winking to behold the lustre of our own, so many millions of men, buried before us, encounage us not to fear to go seek such good company in the other world and so of all the rest Pythagoras was wont to say that our life resembles the great and populous assembly

Cicero, Tuse Quart, v 3

OF THE EDUCATION OF CHILDREN [BOOK I

of the Olympa games, wherem some express the body that they may early away the glery of the prine, others bring mer chardise to sell for profit, there are, also some (and these none of the worst sort) who pursue no other advantage than only to look on and consider bow, and why every thing is done, and to be spectators of the lives of other near, thereby the better to judge of and regulate their own

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To examples may fitly be applied all the profitable discourses of philosophy to which all human actions, is to their best rule, ought to be especially directed a scholar shall be trught to know—

"Quid fas optare quid asper Utile nummus kulet putrre sarrsque propinjus Quantum c'argri decert, quam le Deus esse Jussi et liumana qua prido localus os in re Quid aumus, aut quidnam victuri gignimus"

what it as to know, and what to be ignovant, white night to be the end and deepen of study, what vilon, temperature and justice are, the difference betwit informand varice servicide and subjection iscores and liberty, by what token a mun may know time and solid contentionest, how far death, affliction and disgrace are to be apprehended

"Et que quemque modo fagratque feratque laborem

by what secret yrangs we move and the review of our various agritations and irresolutions for methan's the first doctrine with which one should season bus understand any ought to be that which regulates his manners and his sense, that teaches him to know himself and how both sense, that teaches him to know himself and how hoth sense, that teaches him to know himself and how hoth do the sense with the sense of the sense of the sense with the sense of the sense of the sense of the sense makes to be metration and we did hirt, as all other things) in some sort is out, but let us

^{1.} I care what it is right to with, what is the tran weed can't monest how much it becomes us to me in historily to our country and our devir relations, when and what the Body community of the lot in an an wirty part of the human visten discuss place!
1. A supplementary of the property of the lot of the property of the lot of the

make choice of that which directly and professedly serves to that end. It we are once able to restrain the offices of human life within their just and natural limits, we shall find that most of the sciences in use are of no great use to us and even in these that are that there are more vertuinscessary cyrities and dilatritions, which we had better let alone and following Soorties' direction, limit the course of our studies to those things only where is a true and real withit.

"Sapere aude,
Incipe An endi recte qui provogat horam,
Rusticus exspectat, dum dellari amus. Int ille
Labitur et labetur in omne volublis incum ""

Tis a great foolery to teach our children-

"Qual moreant Preces arms u,ue sigm Leene, Loius et Hesperia qual Capricornu- aqua,"

the knowledge of the stars and the motion of the eighth sphere before their own

"Τι Πλειατεσσι καμοί , " ε Τι ε αστράσει Βοωτέω , " ε

Amanmens writue to Pythagona," "To what puryosa," and he "should I trouble moself in starching out the secrets of the stars having fleath or disvery continually before my cyes." for the large of Persan were at that time, prepring to insade his country. Before one ought to say thus, 'Bring assaulted, as I am by ambition, avvice, tementry superstation and having within so must offer enemity superstation and having within so must offer enemity and the superstation are most of the shall I go endgel my brains about the world's revolutions."

After having trught him what will make him more was

[&]quot;Dure to be wise begin lie who defers the hour of living well, is like the clean, writing "II the river shall have flowed out, but the river still runs on and will run on, with constant course to age, will be at all "Houver, I'p. 1, 2, 40

What influence Pieces have, or the sign of angre Leo, or Capricorn Leng in the Hesperian wave "-Propentius, it 1, 89 "What care I about the Pleiades or the stars of Taurus" -

ANACONO Ode va 10
Doog Lacet n 4

and good you may then entert in him with the elements of log! This is a geometry rhetoric and the seience which he shall then brunself most melane to his judgment being before hand formed and fit to choose he will quickly make his own The way of instructing him out ht to be sometimes by dis ours and sometimes by reading cometimes his povernor shall put the author himself which he shall thus most proper for him into his hands and sometimes only the marron and substance of it and if himself be not con very ent enough in books to turn to all the fine discour is the books contain for his purpose there may some man of learning to joined to him that upon every oceasion shall supply hun with what he stands in need of to furnish it to his pupil. And who can doubt but that this was of texching is much more easy and natural than that of Gaza in which the preced to are so intricate and so harely and the words so vain lean and insignificant that there is no hold to be taken of them nothing that quickens and clevates the wit and fancy whereas here the mind has what to fe d upon and to digest. This fruit therefore is not only without comparison much more tair and beautiful

but will also I e much more early ripe I's a thousand prizes that matters should be at such a pass in the age of ours that philosophy even with men of un lerstanding abould be looked upon as a vain and fan tastic name a thing of no use no value either in opinion or effect of which I think those ergotisms and petit sophistines by preposessing the avenues to it we the cause And people are much to blame to represent it to children for a thing of so difficult access and with such a frowning grim and formulable aspect. Who is it that has disguised it thus with this false pile and ghostly countenance? There is nothing more airy more gar more from and I had like to have sud more wanton She preaches nothing but feasing and jollity a melan cholic anxious look shows that she does not mhabit there Demetrus the grammarian finding in the temple of Del hos a knot of Philosophers set chatting together said to them? Either I am much deceived or by your

Theolore Gaza rector of the Academy of Petrita Plutarely Treat of on Gracies which have ceased

sheerful and pleasant countenances, vou are engaged in no very deep discourse." To which one of them, Hrandeon the Megarcian, replied ""Pix for such as are puzzled about inquiring whether the future tense of the verb $\beta a\lambda \lambda a$ be spelt with a double λ , or that hunt after the derivation of the compartities $\chi t_0^2 \mu a = 0$, and the superlatives $\chi t_0^2 \mu a = 0$, and the superlatives $\chi t_0^2 \mu a = 0$. But their brows which discoursing of their science into a to philosophical discourses, they alsa was divert and cheer up those that entertum them, and never depect them or make them sad "!

"Deprendas unun termenta latentis in egro Corpore deprendas et gaudia , sunut utrumque Inde habitum facies

The soul that ledges philosophy, ought to be of such a constitution of health, as to render the body in like manner healthful too, she ought to make her tranquillity and sitisfretion shine so as to appear without, and her contentment ought to fashion the outward behaviour to her own mould and consequently to fortify it with a graceful confidence an active and joyous carriage, and a screne and contented countenance The most manifest sign of wisdom is a continual theerfulness, her state is like that of things in the regions above the moon, always clear and serene 'Tis Baroco and Baralipton a that render their disciples so dirty and ill-favoured, and not she, they do not so much as know her but by hears What ! It is she that calms and appeases the storms and tempests of the soul and who teaches famin, and fevers to laugh and sing, and that, not by certain unaginary epicycles, but by natural and manifest reasons She has virtue for her end, which is not, as the schoolmen say situate upon the summit of a perpendicular, rugged, maccessible precipice such as have approached her find her quite on the contrary, to be seated in a fair. fruitful and flourishing plain, from whence she eighly dis-

"How charming is divine philosophy!
Not harsh and cribbed, as dull fools suppose,
But musical as is Apollo's lute."
—Mit TON, Comus

^{-&}quot;You may discern the terments of mind larking in a sick body, you may discern its joys each halat the face assumes from the mind '-Juyeyal, iv 18

Two terms of the analout scholastic logic

covers all things below to which place any one may how ever arrive if he know but the wis through shad, green and sweeth florandlung renness to a pleavant easy and such a black that of the celestral sant? The form of himse, frequested this suppreme this beautiful frame plant and smalls this equalls deliceous and congregious urtin this so professed and implicable enems to minist sorrow feer and constraint who harton matter for hir gond in stortune and pleasure for her comparisons that they have gone according to their own with imagination and created this reduction, this sorrowful querulous disjustiful threatmainty terrible image of it to themselves and others and placed it upon a rock apart amongst thores and placed it upon a rock, apart amongst thores and placed it upon a rock, apart amongst thores and placed it upon a rock, apart amongst

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people

But the covernor that I would have that is such a one as knows it to be his duty to possess his Jujil with as much or mor affection than reverence to virtue will be able to inform him that the poets' have evermore accommodated themsches to the julic humour and make him sensible that the gods have planted more toil and sweat in the avenues of the cabinets of Venus than in those of Minerva And when he skull once find him begin to apprehend and shall represent to him a Bradamante or an Angelsea for a mistress a natural active generous and not a amgoish but a mouly leauty in comparison of a soft deheate artificial simpering and affected form the one in the habit of a heroic youth wearing a glittering belimet, the other tricked up in curls and ribbons like a wanton minx he will then look upon his own affection as brave and ma-culppe when he shall choose quite contrary to that effeminate shepherd of Phrygia

Such a tutor will mike a pupil digest thus new losson that the height rud value of true virtue consists in the faults utilit and pleasure of its everuse so far from dificulty thit is or sa well as men and the magacen as well as the subtle min rude at their own it is by order and not by force that it is to be acquired. Scengies het first minous as ourcreft oul manner of i rollence 's totally

^{*} Herome of \riesto

to throw it aside, to ship into the more natural facility of her own progress 'tis the nursing mother of all human pleasures, who in rendering them just, renders them also pure and permanent, in moderating them, keeps them in breath and appetite, in interdicting those which she herself refuses, whets our desire to those that she allows , and, like a kind and hi eral mother, abundantly allows all that nature requires, even to satiety, if not to lassitude unless we mean to say, that the regimen which stops the toper before he has drunk himself drunk the glutton before he has eaten to a surfeit, and the lether before he has got the pox is an enemy to pleasure. If the ordinary fortune fail, she does without it, and forms another wholly her own, not so fickle and unsteady as the other. She can be meh, be potent and wise and knows how to be upon soft perfumed beds she loves life, beauty, glory, and bealth but her proper and peculiar office is to know how to regulate the use of all these good things and how to lose them without concern an office much more noble than troublesome. and without which the whole course of life is unnatural, turbulent, and deformed, and there it is indeed, that men may justly represent those monsters upon rocks and precipices

Precipies
If this pupil shall happen to be of so contrary a disposition that he had rather hear a tale of a full than the true
marrature of some noble expedition or some wise and lean ned
discourse, who at the beat of drum, that excits the youthful ardour of his companions, levies that to follow, another
that calls to a mon rior the bears, who would not wish, and
find it more delightful and more excellent, to return all dust
and sweat ructorious from a battle, than from terms or from
a ball, with the prize of those seciess, I see no other
rement, but that he be bound prenative in some good fown
telearn to mich mined post, though he were the son of a
diale, according to Plato's precept, that children are to be
placed out and disposed of, not according to the wealth,
qualities, or condition of the father, but according to the
flowlines and the expactly of their own souls

Since philosophy is that which instructs us to hive, and that infancy has there its lessons as well as other ages, why is it not communicated to children betimes? I dum et in He luium et i nune nure properta la strien.

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They be in t tereli us to live when we have almost don living. A hundred students have got the pox before they Lay come to read Aristotle s lecture on temperature. Ciecro and that though he should live two men sage he should n ver find histore to study the lyric poets and I find these sophisters vet a ore deplorably unprofitable. The low we would be a library rest dealle a time to spare, he owebut the fir t fifteen or sixteen years of his life to educa tion the remunder is due to action. Let us therefore emily that short time in necessary austraction Away with the thorny subtleties of dialectics they are abuses things I v which our lives can never be amended tak the Ham I hil sophical discourse learn how rightly to choose and then rightly to apply them they are more can to be understood than one of Boccarcio's novels a child from nurse is much more capille of them than of learning to read or to write Philosophy has discour es proper for childhood as well as for the decrepit age of men

I am of Plutarch's mind that 'I ratiofle hid not so much trouble his groat disciple with the hands of forming wild grouns or with the elements of geometry as with inflating into him good precept's concerning valour process magna minut's timperiums, and the contempt of fear and with this ammunition seath him whilst via a how with no more than thirty thousand foot four through hores; and hat forty two thousand crowns to subjugate the empire of the whole earth. For the other arts and sciences I entire Alexander highly unfield commended their excellence and charm and hid them in very great chonour and esteem his not ravished with them to that degree as to be tempted to affect his practice of them in his sow mercon.

Petite bine juvenesque senesque

Finem nimo certum mi erisque vintica cam

The classe most and soft now now make haste and form the patel or on the rapid wheel. —Pressus in 23 I tong men and old mon derive hence a certuin end to the mind and stores for anseculle grey have —Pressus v 64

Epicurus, in the beginning of his letter to Memicus, says, "That neither the voungest should refuse to philosophise, nor the oldest grow wears of it" Who does otherwise, seems tacitly to imply, that either the time of living happily is not yet come or that it is already past. And vet, for all that, I would not have this pupil of ours imprisoned and made a slive to his book, nor would I have him given up to the moresity and inclancholic humour of a sour, illnatured pedant, I would not have his spirit cowed and subdued, by applying him to the rack, and tormenting him. as some do, tourteen or fifteen hours a day, and so make a pack-hor-e of him Neither should I think it good, when, by reason of a solitary and melancholic complexion, he is discovered to be overmuch addicted to his book, to nourish that humour in him, for that renders him unfit for civil conversation, and diverts him from better employments And how many have I seen in my time totally brutified by an immoderate thirst after knowledge . Carne ides was so besotted with it, that he would not find time so much as to comb his head or to pare his nails? Neither would I have his generous manuers spoiled and corrupted by the incivility and barbarism of those of another. The French wisdom was anciently turned into proverb 'early, but of no contimance" And, in truth we get see, that nothing can be more ingenious and pleasing than the children of France, but they ordinarily deceive the hope and expectation that have been conceived of them, and grown up to le men, have nothing extraordinary or worth taking notice of I have heard men of good understanding say, these colleges of ours to which we send our young people (and of which we have but too many) make them such aminals as they Dre 3 But to our little monsieur, a closet, a garden, the table.

But to our little monsieur, a closet, a garden, the table, his bed, solitude and compuny, morning and evening, all hours shall be the same, and all places to him a study, for philosophy, who, as the formatry of judgment and manners, shall be his principal lesson, has that privilege to have

Diogenes Lierbus, N 122
 Holbes said that it he had been at college as long as other people he should have been as great a blockhead as they — W C H

170 OF THE LDUCATION OF CHILDREN [BOOK I a hand in everything The orator Isocrates being at a feast

entreated to speak of his art all the company are sents feel with and commended his answer. It is not now a time said he to do what I can do and that which this pow time to do I cannot do '. For to make orisions and rictoried disputices in a comp my met together to laugh and make good cheer had been every unseasonable and improper and us much might have been said of all the other senences. But it is to what concerns publicately in the transit of man and of his offices and duties it has been the common opinion of all wise much that out of respect to the sweetness of her conversation she is even to be admitted in all typics and enter tamments. And Plato having invited bur to his feast we see after how gentle and obliquing a manner accommendated both to time and place she

enterta ned the company though in a discourse of the highest and most important nature

Eque pauperibus probat locupleth is rque

Et neglecta rque puers centuaque noceb t

By this method of instruction my young pupil will be much more and better employed than his fellows of the college are But as the steps we take in walking to and fro in a galkry though three times as many do not tire a man so much as those we employ in a formal journey so our lesson as it were accidentally occurring without any set obligation of time or place and falling naturally into every action will insensibly insunate itself. By which means our very exercises and recreations running wiestling music dancing hunting riding and fencing will prove to be a good part of our study I would have his outward fushion and mien and the disposition of his limbs formed at the sume time with his mind. The not a soul tis not a body that we are training up but a man and we ought not to divide him And as Plato says we are not to fashion one without the other but male them draw together hke two houses harnessed to a coach By which saying of his does he not seem to allow more time for and to take

¹ Plutarch Symp 1 1 ² It profits poor and rich alike but neglected equally hurts old and young. Horace, Ep. 1 1 25

more care of, exercises for the body, and to hold that the mind, in a good proportion, does her business at the same time too r

As to the rest, this method of education ought to be carried on with a severe sweetness, quite contrary to the practice of our pedants, who instead of tempting and alluring children to letters by apt and gentle ways, do in truth present nothing before them but rods and ferules. horror and cruelty Away with this violence, away with this compulsion! than which, I certainly believe nothing more dulls and degenerates a well descended nature you would have him apprehend shame and chastisement do not harden him to them inure him to heat and cold, to wind and sun, and to dangers that he ought to despise, wean him from all effenimety and delicacy in clothes and lodging, cating and drinking, a custom him to everything, that he may not be a Sir Paris, a carpet-knight, but a sinews, hards, and sigorous young man I have ever from a child to the age wherein I now am, been of this omnion and am still constant to it. But amongst other things the strict government of most of our colleges has evermore displeased me, peradventure, they might have erred less permetously on the indulgent side 'Tis a real house of correction of imprisoned youth. They are made debruched, by being pumished before they are so. Do but come in when they are about then lesson, and you shall hear nothing but the outcies of boys under execution, with the thunder ing noise of their pedagogues drunk with fury A very pretty way this, to tempt these tender and timorous souls to love then book, with a furious countenance, and a rod in hand! A cursed and permetons way of proceeding! Besides what Quintian has very well observed, 'that this imperious authority is often attended by very dangerous consequences, and particularly our way of chasteing. How much more decent would it be to see their classes strewed. with green leaves and fine flowers, than with the bloody stumps of birth and willows ? Were it left to my ordering, I should print the school with the pictures of joy and glad ness, Flora and the Graces, as the philosopher Speusippus did

his Where their profit is let there have their pleasure, to 5 th vi inds as are project and wholesome for children shall be seed tend with sugar and such as no large, as to their emilitated with sugar and such as molarly as solutions. Plate is in his flaws concerning, the such as localization of the could of his city and how much and offer he end rigges upon their races as jets song, a long and dama is of which he says that antiquity has given the ordering and personal particular receivable to deposit themselves to Apollo Minera; and the Muses. He maste long upon in his very particular in giving munimeral to procepts for exercises, but as to the lettered such as assertion that and only seems particular to recommend poetra upon the account of muse.

All singularity in our manners and conditions is to be avoided as inconsistent with civil society. Who would not be astonished at so strugg, a constitution as that of Demo phoon stewarl to Alexan ler the Great who sweated in the shade and shivered in the sun " I have seen those who have run from the smell of a mellow apple with greater recapitation than from a harquebuss shot others afraid of a mouse others vomit at the sight of ci am others reads to swoon at the makin, of a feather bed. Germanicus could neither endure the sight nor the crowing fix cock I will not deny but that there may peradventure be some occult cause and natural aversion in these cases but in my onition a man might conquer it if he took it in time Precept has in this wronght so effectually upon me though not without some rains on my part I confess that beer excepted my appetite accommodates itself indifferently to all sorts of dust

an sorte of data. Young bodies are supple one should therefore in that a,e bend and ply them to all fishions and customs and provided arm can contain the appetite and the will within their due hints let a young min in God's name be rendered fit for all nations and all companies even to de bauthers and excess if need be that is where he shall do it out of complacency to the customs of the place. Let him be able to do everything but love to do nothing but what.

Dio enes Lucrius ii 1 2 Sextus Empiricus Pyrrl on Hapotyp i 14

is good. The philosophers themselves do not justify Cathsthenes for forfeiting the favour of his muster Alexander the Great, by refusing to pledge him a cup of wine Let him haugh, play, wench with his prince pay I would have him, even in his debauches, too hard for the rest of the company, and to excel his compinions in ability and vigour, and that he may not give over doing it, other through defect of power or knowledge how to do it but for want of will "Multum interest utrum peccare aliquis noht, en nescut" I thought I pussed a compliment upon a lord, as free from those excesses as any man in France, by asking him before a great deal of very good company. how many tunes in his life he had been drunk in Germany in the time of his being there about his majesty's affairs, which he also took as it was intended, and made answer ' Three times," and within told us the whole story of his debauches. I know some who for want of this faculty, have found a great inconvenience in negotiating with that nation I have often with great admiration reflected upon the wonderful constitution of Alerbades, who so casaly could transform lumself to so various fashions without any prejudice to his health one while outdoing the Pers an pomp and Inxury, and another, the Luced monian austerity and frugality, as reformed in Sparta, as voluntuous in Iona

Omnis Aristippum decuit color, et status, et res ""

I would have my pupil to be such a one,

well '-Id , th , 25

" Quem duplier panno patientia velat. Mirabor, vita via a conversa decebit, Personanique feret non mequemnus utranique "a

These are my lessons, and he who puts them in practice shall reap more advantage than he who has had them read

"There is a vast difference betweet forbesting to sm, and not knowing how to am "-SELFC 1 Tp , 90

"Every complexion of life, every statum and circumstance well became Art-tippus "-Horace, Ep., von 23" 1 should admire him who with patterne bearing a patched griming, bear well a changed fortune, acting both parts equally

to him only and so only knows them. If you see him you hear him if you hear him you see him God forbid siys one in Plato that to philosophize were only to read a great many books and to learn the arts. Hanc amplies main ounnum artinum bear vierad dissephinant with anight squam hiers per equuit sunt. Lee prince of the Philainus saking Herachides Ponticins of what art or receive him I am a philosophier. One repraching Diogenes that being aground he should pretend to that it is not not receive him I am a philosophier. One repraching Diogenes that being aground he should pretend to philosophy. I therefore answered he pretend to that so much the more reason. Herzensa extracted that he would read a certain book to him. You are pleasant such he you choose those figs that are trou and natural land not hope that are rainted why do you not also choose evenesse which are naturally the rather than those written.

The lad will not so much get his lesson by heart as be vall pinches the will repeat it in his actors. We gliadly desover if there be prudence in his exercises if there be sencerty and justices in his deportment if there be grace and judgment in his speaking if there be constangy in his suchness if there he modesty in his nurth temperance in his plansures order in his domest economy indifference in his plants with the winther whith he eats or drunk, be field in fish vans or water. Qui disciplinant siam non ostenitationed sciential sed legion vite puter disquere obtaining the mirror of our doctime. Equidames to one who saked him which the Listedsmonants did not commit their constitutions of charalier to writing and deliver them to their young men for ad made answer that it was because they would care than to action and not amount them with words. With

They have proceeded to the laplace of largewell which of all arts as the greatest 1 they have rather than by their reading Cicyo Ts Q a. 1 3

2 It was not Herachdes of Pontus who make it same or but P threcome

^{*}Downes Lacrius vi. 48
Who considers his own deplace not as a van octentation
of seemes that as 41 and rule of 1fe and ho obs 1 coun
letter and the laws 1 charges cribed to humseln —C CEPO T c
Oge n 4

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such a one, after fifteen or sixteen vears' study, compare one of our college Latinists who has thrown away so much time in nothing but learning to speak. The world is nothing but babble, and I hardly ever vet saw that man who did not rather prate too much, than speak too little And yet half of our age is emberzled this way we are kept four or five rears to learn words only, and to tack then together into clauses, as many more to form them into a long discourse, divided into four or five parts, and other five years, at least to learn succentify to mix and interverve them after a subtle and intreat manner. Let us leave all this to those who make a profession of it

Gomg one day to Orleans, I met in the plan on this side Clery, two pedants travelling towards Bordeaux, about fifts paces distant from one another, and a good way further behind them, I discovered a troop of horse, with a gentleman at the head of them, who was the late Monsicur le Comte de la Rochefoucauld One of my people inquired of the foremost of these dominies, who that gentleman was that came after him, he, having not seen the train that followed after, and thinking his companion was meant, pleasanth answered "He is not a centleman, he is a grammarin and I am a logician' Now we who, quite contrary do not here pretend to breed a grammunan or u logician, but a gentleman, let us leave them to throw away their time at their own fancy our business lies elsewhere Let but our pupil be well furnished with things, words will follow but too fast , he will pull them after him if they do not voluntarily follow I have observed some to make excuses, that they cannot express themselves, and pretend to have then fancies full of a great many very fine things. which yet for want of eloquence, they cannot utter, 'tis a mere shift, and nothing else Will you know what I think of it? I think they are nothing but shadows of some imperfect images and conceptions that they know not what to make of within, nor consequently bring out, they do not yet themselves understand what they would be at, and if you but observe how they haggle and stammer upon the point of parturition, you will soon conclude, that their labour is not to delivery, but about conception, and that they are but licking their formless embryo. For my part, I hold and Socrates commands it, that wheever has in his mind a sprightly and clear imagination he will express it well chough in one kind of tongue or another and if he be dumb by sams

I erbaque presucun rem non muta sequentur

And as another as poetically says in his prose Quin res animum occupavere verla ambient and this other, Ipse res verbi rapiunt 'He knows nothing of ablative conjunctive substantive or grammar no more than his licker or a fishwife of the Petit Pont and yet these will give you a bellvful of talk if you will hear them and peradventure shall trip as little in their language as the best masters of art in France He knows no rhetoric nor how in a preface to bribe the benevolence of the courteous reader, neither does he care to know it Indeed all this fine decoration of painting is easily effaced by the lustre of a simple and blunt truth these fine flourishes serve only to amuse the vulgar of themselves menable of more sold and nutritive diet as Aper very evidently demonstrates in Tacitus 1 The ambassadors of Samos prepared with a long and elegant oration came to Cleomenes King of Sparta to morte him to a war against the tyrant Polycrates who ifter he had heard their harangue with great gravity and patience give them this answer As to the exordium I remember it not nor consequently the middle of jour speech and for what concerns your conclusion I will not do what you desire ' a very pretty answer this methinks and a pack of learned orators most sweetly gravelled. And what did the other man say? The Athenians were to choose one of two architects for a very great building they had designed of these the first a pert affected fellow offered his service in a long premodified discourse upon

Unce a thing is conceived in the mind, the varieto express it con present themselves - HORACE De Arte Pastra v 311 reachin -Severy Contro ers in procm

a He things themselves force verb to express them -Clerro De Fi b m a D at gue on Orators c 19

the subject of the work in hand, and by his oratory inclined the voices of the people in his favour, but the other in three words, "O, Athenanae, what this wans any I will do "! When Caceo was in the height and heat of an elequent han angue many week strock with admiration, but Cato only langhed, saying "We has a pleasant consul" lact it go before, or come after, a good sentence or a thing well said, is always in season, it it neither unit well with what went before, nor has much coherence with what follows after, it is good in itself. I am none of those who think that good bryme makes a good poen. Let him much short forg, and long short if he will, "us no great matter, if there he invention, and that the wit and judgment hare well performed their offices, I will say, here's a good poet, but an ill rhimer.

"Lumnete nams, duras componere versu- '*

Let a man, ways Horace, divest his work of all method and measure,

"Lampora cert's modosque, et, quod prius ordine verhum est, Posterius frens, preponens nitima jamos Inventas etiam disjecti membra poeta," (

he will never the more lose himself for that, the very meeswill be fine by themselves. Menander's usager by dituwe mening who being reproved by a friend, the time drawing or at a 'ne'h be had proussed a coincipt, that he had not vet fallein in hand with it, "It is made, and ready," such he, "all but the virse." Having contravid the subject, and drapssed the scenes in his fance, he took little outs for the rest. Since Romard and Dit Bellay laive given reputation to our Friend poes, every little dabbler for aught I see.

¹ Piutarch, Instructions to Statesmen, c. 4.
² Piutarch Life of Cato, c. 6.
³ Richenlum consulem:
⁴ Of deheats humour, but of rugged versification:
⁵ Horack,
⁵ In S.
⁵ "Take away certain thi thins; and measures, and change the

order of the words, putting that a heal should be that last next less and least first, still these murphesed members have all the elements of poetry "Horacof, Sat. 14, 58

"Pletwich, Whether the Athenman more excelled in Arms or in Letters

178 OF THE EDUCATION OF CHILDRIN TROOK I swells his words as high and makes his cadences very neur as harmonious as ther Plus sonat quam valet ' For the vulgar there were never so man, poetasters as now

but though they find it no hard matter to imitate their rhyme they set fall infinitely short of imitating the rich descriptions of the one and the delicate invention of the

But what will become of our young gentleman if he be stacked with the sophistic subilety of some syllogism?

other of these musters

A Westphalia ham makes a man drink drink quenches thirst, therefore a We-tphalia ham quenches thirst Why let him laugh at it, it will be more discretion to do so than to go about to answer it 'or let him borrow this pleasant evasion from Aristippus Why should I trouble myself t untie that which bound is it is gives me so much trouble " One offering at this dialectic juggling against Chanthes, Chrysupus took him short saving Reserve there baul les to play with children and do not

In such foolerses divert the strious thoughts of a man of If these ridiculous subtleties 'contorta et aculeata conhismata as Cicero calls them are designed to possess him with an untruth they are dangerous but if they signify no more than only to male him laugh I do not see why a man need to be fortified against them There are some so ridiculous as to go a mile out of their way to hook in a fine word Aut qui non verba rebus aptant sed res extrinsecus arcessunt quibus verba conveniant . And as another sava Qui alicujus verbi decore placentis vocentur ad id quod non proposuerant scribere I for my part rather bring in a fine sentence by head and shoulders to fit my purpose than divert my designs to hunt after a sentence. On the contrary words are to serve and to follow a man's purpose and let Gascon

^{1 6} More cound then course - Seveca In 40 2 Idem abid 49 Do ency Lacrtus u 70 4 Tlem vn. 183

² Cicero Acad u 24 Who do not fit a ords to the subject but seek out for thing quite from the purpose to fit the words -QUINTITIEN VIR 3

Who by their fonding a of some fine sounding a ord are tenifted to comething they had no intention to treat of '-SELECA,

come in play where French will not do. I would have things so excelling, and so wholly possessing the imagination of him that he is, that he should have something else to do, than to think of words. The way of speaking that I love, is natural and plun, the same in writing as in speaking, and a snewy and muscular way of expressing a man's self short and pithy, not so elegant and artificial as prompt and whement,

"Hee demum samet dietio, qua feriet, "1

rather hard than wearsome, free from affectation, irregular, incontinuous and bold, where every piece makes up an entire body , not like a pedant, a preacher, or a pleader, but rather a soldier-like style, as Suctomus calls that of Julius Cresar, and yet I see no reason why he should call it so 2 I have ever been ready to imitate the negligent garb, which is yet observable amongst the young men of our time, to weir my cloak on one shoulder, my cap on one side, a stocking in disorder, which seems to express a kind of haughty disdain of these exotic ornaments, and a contempt of the utificial, but I find this negligence of much better use in the form of speaking All affectation, particularly in the French gaiets and freedom, is ungraceful in a country, and in a monarchy every gentleman ought to be fashioned according to the court model, for which reason, an easy and natural negligence does well I no more like a web where the knots and seams are to be seen, than a fine figure, so delicate, that a man may tell all the bones and verus "Our veritati operam dat oratio, incomposita sit et simplex"5 "Quis accurate loquitur, misi qui vult putide loqui ?" 4 That eloquence prejudices the subject it would advance, "That has most weight and wisdom which pierces the car '-

Epitapli on Lucan, in Falmens, Biblioth Tat, is 10

- Montagne's difficulty gross from the imperfect text before him—"Lloquestia maintar, quare a sut equarit, &c., whereas the proper reading is "Eloquentia, multigripe re, and aquarit," &c. Sutcomms, Life of Julius Casar, c. 55

^{3 &}quot;Let the language that is dedicated to truth be plain and unaffected " $-\text{Sexec}_s$, E_P , 40 4 "For who studies to speak two accurately, that does not at the same time design to perplex his anothery ? -Idom, E_P , 75

that whells attracts us to it elf. And as in our outwird halit its arrheal as offengares to distinguish ours thes ly a particular and unusual garb or fashi nessan lan gur t stuly n withress onl to affect worls that are n t f urritu tries la from a tuerd and scholasti unlitten. Mrs I be bound to speak no other lan, rage than what is at ken in the market place of Paris! Are to than sith ar manyrian was quit out when hereprehended I ji ur is fir hi i ji un way of dilayering hims if and the I sum this rate, which was only perspicuity of speech The marking the ris by is own ficility immediately disper as its it the nigh a whole ploy le but the imitation of inventing and fittly applying the ewords is of a slower trove s in containty of r viers for having found a lik rile for mistakenis magnic that have the same to it in I maile too whereas force in I sinces are never to be forr wed the close and outward ornament that is words in lel cutton in it. Mo t of the e I converse with speak the sain langua, I here with but whether they timl the same thoughts I cannot say The Athenian as a Plato study fulness and elegancy of speaking the Laced on mans affect browns and those of Crete to aim more at the fecun lity of conception than the fertility of speak and the care the best Zeno used to say that he hid two sorts of disciples our that he called calchorain curious to learn things and the e were his favourites th other keyop keer that cared for nothing but words Not that fine speaking is not a very good and commendable quality, but not so excellent and so nece sary as some would male it, and I am scandalized that our whole life should be spent in nothing also. I would fir t understand

most of mr turines and conversation hes. No doubt but Greek and Latin are very great ornament and of very great use but we buy them too derr. I will here discover one war which has been experimented in my own person by which they are to be had better cheap and such mry make use of it as will. My late father hiving made the most precise inquire that any principle could possible.

my own language and that of my neighbours with whom

Dogene- Laertin v 13

² Stoleru Sergo vyyrs

make amongst men of the greatest learning and judgment. of an exact method of education, wis by them cautioned of this inconvenience then in use and made to believe, that the tedious time we applied to the learning of the tongues of them who had them for nothing, was the sole cause we could not arrive to the grandeur of soul and perfection of knowledge, of the ancient Greeks and Romans I do not, however, believe that to be the only cause However, the expedient my father found out for this was that in my mfancy, and before I began to speak he commutted me to the care of a German, who since died a famous physician in France, totally ignorant of our language, but very fluent and a great critic in Latin. This min whom he had fetched out of his own country and whom he entertained with a very great salary for this only end had me continually with him to him there were also joined two others, of inferior learning, to attend me, and to relieve him who all of them spoke to me in no other language but Latin As to the rest of his family it was in inviolable rule that neither himself, nor my mother, min nor maid, should speak anything in my company, but such Latin words as every one had learned only to gabble with me 1 It is not to be anagmed how great an advantage this proved to the whole family, my father and my mother by this means learned Latin enough to understand it perfectly well, and to speak it to such a degree as was sufficient for any necessury use, as also those of the servants did who were most frequently with me In short, we Littined it at such a rate, that it overflowed to all the neighbouring villages where there yet remain that have established themselves by custom several Latin appellations of artisans and their tools As for what concerns myself, I was above ar veris of age before I understood either French or Perigordiu, any more than Araba, and without art book grammar, or precept whipping or the expense of a tear I had by that time learned to speak as pure Letin as my master humselt, for I had no means of mixing it up with any other If, for example they were to give me a theme after the

The e pressages are the basis of a small volume by the Abba Mangan "Feducation de Montaigne, on L'Art d'enseigner le Latin d'un tendencier l'article. Latin 1 I major des meres l'itines

OF THE EDUCATION OF CHILDREN [BOOK I

college fashion they gave it to others in French but to me they were to give it in bad Latin to turn it into that which was you! And Nicholas Grouchy who wrote a book. De Comitus Romanorum William Guerente who wrote a comment upon Aristotle George Buchanan that great Scotch poe and Mark Antony Muret (whom both France and Italy have acknowledged for the best orator of his time) my domestic tutors have all of them often told me that I had in my infancy that language so very fluent and ready that they were afruid to enter into discourse with me And particularly Buchanan whom I since saw attending the late Marcschal de Brissar then told me that he was about to write a treatise of education the example of which he intended to take from mine for he was then tutor to that Count de Brissae who afterwards proved so valunt and so brave a gentleman.

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As to Greek of which I have but a more smattering my father also designed to have it taught me by a device but a new one and by way of sport tossing our declensions to and fro after the manner of those who by certain games at tables and chess learn geometry and crathmetic. For he amongst other rule had been advised to make me relish a sence and duty by an unforced will and of my own voluntary motion and to educate my soul in all liberty and delight without any seventy or constraint which he was an observer of to such a degree e en of superstition if I may say so that some being of opinion that it troubles and disturbs the brains of children suddenly to wake them in the morning and to snatch them violently and over hastily from sleep (wherein they are much more profoundly involved than we) he caused me to be wakened by the sound of some musical instrument and was never unpro vided of a musician for that purpose By this example you may judge of the rest this alone being sufficient to recommend both the prudence and the affection of so good a father who is not to be blamed if he did not reap fruits answerable to so exquisite a culture Of this two things were the cause first a sterile and improper soil for though I was of a strong and healthful constitution and of a disposition tolerably sweet and tractable vet I was withal so heavy idle and indisposed that they could not

rouse me from my sloth, not even to get me out to play What I saw, I saw clearly enough, and under this heavy complexion nourished a bold imagination, and opinions above my age I had a slow wit, that would go no faster than it was led, a tardy understanding, a languishing invention, and above all, incredible defect of memory, so that, it is no wonder, if from all these nothing considerable could be extracted Secondly, like those, who, impatient of a long and steady cure, submit to all sorts of prescriptions and recipes the good man being extremely timorous of any way failing in a thing he had so wholly set his heart upon, suffered lamself at last to be overruled by the common opinions which always follow their leader as a flight of cranes, and complying with the method of the tame, having no more those persons he had brought out of Italy, and who had given him the first model of education, about him he sent me at six years of age to the College of Guienne, at that time the best and most flourishing in France And there it was not possible to add anything to the care he had to provide me the most able tutors, with all other cucumstances of education, reserving also several particular rules contrary to the college practice, but so it was, that with all these precautions it was a college still My Latin immediately giew corrupt, of which also by discontinuance I have since lost all minner of use, so that this new way of education served me to no other end, than only at my first coming to prefer me to the first forms, for at thirteen years old, that I came out of the college, I had run through my whole course (as they call it), and, in truth, without any manner of advantage, that I can honestly brag of, in all this time

housely bring of, in all this time. The first kining that give me any tiste for books wester plecause I took in reading the falles of Ovd's Metamorphoses, and with them I was so taken, that being hist view or eight years old, I would steal from all other diversions to read them, both by reason that this was unjown natural language, the casest book that I was acquanted with, and for the subject, the most accommodated to the capacity of my age, for as for Lancilot of the Lake, Amarks of Gani, Huon of Boudeaux, and such trumpeny, which children are most delighted with, I had

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never so much as heard their names no more than I vet know what the contain so exact was the discipline where it was brought up. But this was enough to make in a left the other lessons that were prescribed me and her it was infinitely to my advantage to have to do with an un birstan hing tutor who very well knew discreetly to annual at this and other truantmes of the same nature f r by this means I ran through Virgil's A'noid and then Tereme and then Plautus and then some Italian comedies illured to the sweetne's of the subject whereas had he been so foolish as to have taken me off this diversion I do really believe I had brought nothing an viriam the college but a hatrel of books as almost all our young gentlemen do But he carried him elf very discreetly in that business scening to take no notice and allowing me only such time as I could steal from my other regular studies which whetted my appetite to devour those books. For the chief things my father expected from their endeavours to whom he had delivered me for education were affability and "oo l humour and to say the truth my manners had no other vice I ut sloth and want of mettle. The fear was not that I should do ill but that I should do nothing nobody prov nosticated that I should be wicked but only useless they foresaw adleness but no malice and I find it falls out accordingly The complaints I hear of myself are the e He is idle cold in the offices of friendship and relation and in the c of the public too particular too disdainful But the most murrous do not say Why has be taken

But the most injurious do not ear. Why has be taken such a thing. Why has, be not pend such an one. but Why does be part, with nothing. Why does he not give — And I chould tab. I for a farour that men would expect from me no great, reflects of supercreenton than there. But they are unjust to exact from me what I do not use far more preponsity than they require from effect.

not use for more negrously than the require from other that which there do owe. In condemning me tor there efface the granifection of the action and deprive me of the gratitade that would I cm whoe four it afrecan the active well down ought to I to of so much the greater value from my hands by how much I have have been payers that way at all I can the more freely dispose of my fortuse he more its sume and of meelt the mon. I am my own Nevertheless, if I were good at setting out my own actions, I could, peradventure, very well repel these reproaches, and could give some to understand, that they are not so much effended, that I do not enough, as that I am able to do a great deal more than I do

Tet for all this heavy disposition of mine, my mind, when retried into itself was not altogether without strong movements sold and clery judgments about those objects it could comprihed, and could also without any helps, digest them, but amongst other thrugs, I do really believe it had been totally impossible to have made it to submit by violence and force. Shall I here acquaint you with one faculty of my countries are acquaint of the properties of countries are and flexibility of voice and gesture, in applying my self to an part I undertool, to act for before—

"Alter ab undecuno tum nu vix ceperat annus, '1

I played the chief parts in the Latin tragedies of Buchanan, Guernets, and Miret that were piesented in our college of Gueine with gir at dignit, now Andrias Goveane our principal, as in all other parts of his charge, was, without comparison the best of that employment in Prance, and I was looked upon as one of the best actions. "The an excress that I do not diverprior en jouing people of condition, and I have since seen our princes, after the example of some of the anticents in person handsomely and commendably patform these exercises, it was even allowed to persons of quality to make a profession of it in Greece. "Aniston tragits outcome the exercises, it was even allowed to persons of quality to make a profession of it in Greece. "Aniston tragits outcome and the profession of it in Greece." Aniston tragits outcome and the profession of its off-cee. "Aniston tragits outcome and the profession of the off-cee "Aniston tragits outcome to the exercise of the content of the order of the properties of the profession of the order of the profession of the order of the profession of the order of the profession tragits outcome the profession of the order of the profession of the order of the profession of the order of the profession of the profession of the profession of the order of the profession of the order of the profession of the order of the profession of the profession of the profession of the order of the profession of the prof

¹ "I had just entered on my twelfth year"—Vireit, Inced., 30 "He imparted the aftar to Aristo the tragedrun, a min of a good family, and fortune, which did neither of them receive an blumsh by that profession, nothing of the kind being reputed a dispragament in Greece"—Livy, yu. 2

Interested vice but all et experts and spectrols. The ml + to solten bling outs are live and beach into its antirent onposition measure in a new account in the park be did be did with a more or live and up the law rand an account in the spatial corps of and a random beautiful and a random beautiful at ra on early n and far rull a solution and the tron and the trip parameters there should be the dress except for such and examinents of but to divert them from work and Piette a r ns

To r turn to my subject then is nothing like alloring the eight and affections otherwise you made nothing Int so to my new lid n with books, Is dust of the lash a migrathem the my ketful of learning to keep, where we to do v ll ven should not only lodg at with them I ut make them expenses it

CHAPTER NAVI

THAT IT IS FOILT TO WINSLIFF THATH AND FURO IN OUR OWN CAPACITY

"Tis not perhaps, without reason that we attribute facility of tehef and casmes of persuasion to simplicity and ignorance, for I fines I have heard but I compared to the impression of a seal upon the soul which by he's much softer and of less a sistance it is is the more easy to be supressed upon Ut necesse est lincom in hira, pondersbus imposites deprint an anima perspective counterpose arth so much greater freshty it yields under the weight of the first persuasion And this is the reason that children the common people, women and sick folk- are most apt to

[&]quot; " As the scale of the balance unst give way to the neight that presers it down, so the mind must of accessity yield to demonstra tion - Cicrro, A.ad , n 12

be led by the ear. But then, on the other hand, 'tsa fools' he presumption to slight and cond. mn all things for false that do not appear to us probable, which is the ordinary vice of such as fainer themselves wiser than their neighbours. I was myself owce one of those, and if I heard talk of deal falls walking, of prophecos, enchantments, witcherafts, or any other story. I had no mud to believe

"Somma, terrores magneos, miracula, sagua, Nocturnos lemures, portentaque Thessala," 1

I prevently patied the poor people that were abused by these foliuss. Whereas I now find, that I myself was to be prized as much, at least, as they, not that experience has taught ase anything to alter my former opinious, though my currouty has endeavoured that war, but reason has married me, that thing resolutely to condemn anything for false and impossible, is arrougantly and impossible continuous and heart the will of God, and the power of our mothen nature, within the bounds of my ownequarty, thin unbounds of my ownequarty, thin which no folly on he greater. If no give the names of monster raid online to ever thing our reason cannot compached how many are continued by presented before our cres? Let us but consider through what clouds, and as it were groping in the dark our tachers lead us to the knowledge of most of the things about us, assured the whall find that it is millior custom than knowledge that takes away their stargeness—

Jam nemo, fessus saturusque valendi, Suspicert in eall dignatur lauda templa."²

and that if those things were now newly presented to us, we should think them as incredible, if not more, then any others

should think them as incredible, if not more, then any others
"Stanne primum mortalibus adent
Examplayee, stant objects repents.

Nil magis his relius poterat mirabile due, Ant minus aute quod underent fore credere gentes.

1 "Dreams, magie terrors, miricls, orece-es, hobgobbre, and Thesishan produce. —Hot ver, Tp., n. 2, 208

2 "Weary of the sight, now no one degree to look up to heaven s lucid temples"—LUCRETICS, in 1997. The text has satial evidends 2 Lucretius, in 1997. The sense of the pressage is in the preceding sentence.

H that had no re narrier maren different met with the the and the greatest things that have fallen within with all a combined the extreme that nature mak fith kind

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Silver flatte | Horse Tive in ci-Que nart al je niany sa nilit cur, ne Atler lucique viletur et municipe en min Maxica i i valit quo une lucin trat"

Consulation culcromassus continues neque almoran tur n in requirement ration occurrent runs ours similar The moveling rather than the grater of things ting a u to inquire into their cause. We are to judge with in reason no. and with another additional demonst of our own ignorace and infirmity of the infinite power of nature. Hen many unlikely thing, are there to tified by people worthy of faith which if a causet persuals one which I dut by to be have we ought at least to leave the m in suspense for to conform them as may sable a by " tom remous presumption to protend to know the utmost bounds of jos if this. Did we rightly understand the diffrom the rart the impossible and the innusual and between that which is contrary to the order and course of nature an I contrors to the common of mion of min in not believing righty and on the other hand in not being connectedulous we should of serve the rule of Ne and none emouned by

Chilo When we find in From it that the Count de Foix ' knew in Bearn the defe it of John King of Castile at Juleroth the next day after it has penced and the means by which he

A little rustr george to him who has no e soon a larger ruse a nights stream and so with other things a tree a man-my thin, appears greate t of the kind that never known a greater --Itcierit - vi 674

a 'Things grow familiar to men s min is by home often seen

so that the grant animary was a many in the property of the first property of the first property of the first property of the grant property of the first property of the first

⁻ee 63 It has been also ettributed to other In 13%

tells us he came to do so, we may be allowed to be a little merry at it, as also at what our annals report, that Pope Honorius, the same day that King Philip Augustus died at Muntes, performed his public obseques at Rome, and commanded the like throughout Italy, the testimony of these authors not being, perhaps of authority enough to restrain us But what if Plutarch, besides several examples that he produces out of antiquity, tells us, he knows of certain knowledge, that in the time of Domition, the news of the battle lost by Antony in Germany, was published at Rome. many days' journey from thence, and dispersed throughout the whole world, the same day it was fought and if Crevar was of opinion that it has often happened, that the report has pacceded the meident,' shall we not say that these sumply people have suffered themselves to be decerved with the vulgar, for not having been so clear-aighted as we? Is there anything more delicate, more clear, more sprightly, than Plmy's judgment, when he is pleased to set it to work Anything more remote from vanity? Setting and his learning, of which I make less account, in which of these excellences do any of us excel him? And yet there is scarce a young schoolboy that does not convict him of untruth, and that pretends not to instruct him in the progress of the works of patuic

When we read in Bouchet the numcles of St Hilar's rether, away with them his authority is not softened to departe us of the bloest of contradicing him, but generally and offland to condemn all suchlike stories, seems to me a singular impudence. That great St Augustin's testifier to have seen a blind child recover sight upon the roles of St Germans and St Probassin at Millin, a woman in Carthage curied of a causer, by this sign of the cross made upon her in a woman newly baptized, Heeperson admitted friend of his to have driven many the spirite that haunted his house, with a little eath of the equilence of our Lord, which earth, being also transported thence must be church, a purility to have there been suddenly cured by it, a woman in a procession, having touched St Stephen's shrine with a moscery, and rubbing her eyes with it, to have recovered

² De Civ Den vvii S

harsight I turney irst for with a contother moved of of which hapt shims if take a ben an eresule a what shall we as us him and the two helt lashof Aut less at I Waxmanus both of whom he att state the to the of the thanks. Shall it be of ignorance smallerts altables refusies and my same Jeans man now hours so and all at estathink hims if compared he to them in virtu. prity I arming juligment or any land of perfection. Quant ration in million afferent up-a nuctoritate me francient. It age umption of grant damper and consign in the above the abound tomorate at draws after it to cant un who we had comprehend I crafter ac ord m, to your too under turding you have established the lumits of truth underring and that afterwards there appears ince the upon you of believing stranger things than those you have a nitra hate I wan are already oblige I to quit your hunts. Now that which seems to me so much to dr or lea our cons icrees in the commotions we are now in concerning religion is the Catholics hispensing so much with their belief They fancy they upper moderate and wise, wa n they must to their of pouchts some of the articles in que to no but besides that they do not discern what idvantage it is to those with whom vecontend, to begin to give ground and to retire and how much this animites our enems to follow his blow the curricles which they select as thinks indifferent, an sometimes of very good importance are either wholly and ab ofutely to submit ourselves to the authority of our cocless istical polity or totally throw off all obedience to it tis not for us to determine what and how much obedience we owe to it And this I can say as having my alf made trial of it that having formerly taken the liberty of my own swing and fancy and omitted or neglicited certain rules of the discipling of our Church, which seemed to me vim and strange coming afterwards to discourse of it with It urned men I have found those some things to be built upon very good and solid ground and strong foundation and that nothing but stupidity and ignorance makes us receive them with less reverence than the rest. Why do we

Who though they should give me no reason for what they aftern company me with their ole authority —CICERO, Test. Quest, 1, 21

not consider what contraductions we find in our own judg ments, how many things were restered; articles of our finth, that to-dia appear no other than fables? Glort and ournosit, are the scourges of the soul, the last prompts us to thin the our noses into everything the other forbids us to leave anything doubtful and underdied.

CHAPTER XXVII

OF PRILADSHIP

Having considered the proceedings of a painter that series me, I had a mind to instate he way. He chooses the famest place and middle of any wall, or punel, wherein to draw a posture which he insides with his utmost one and art, and the vacuit about it he fills with gordesque, which he odd fantastic figures without in grace but what there derive from their variety, and the extraspance of their shapes. And in truth, what are these things I seribble, other than grotesques and mostrous bodies midd, of various parts, without any certain ingure, or any other than procedured order, otherwise or proportion?

Desant in piscem mulier formous superne

In this second part I go hand in hand with my painter, but fall ver short of him in the first and the better, my power of handling not being such, that I dar, to offer at a rich piece fluch polished, and set off according to art. I have therefore thought fit to borrow one of Esteinne de la Boette, and such a one as shall honor and adam all the rest of my work—manch, a discourse that he called Volum tri. Servitude, but since those who did not know him have properly enough called it. "Le contre Un." He wrote in his votath. "In was of essay, in honoring their gamest.

-Her ver, De Arte Poetrea, v 4

"Not being as Jet eighteen verts old "-Edition of 1583

twants and it has smee run through the hands of men of great learning and judgment not without singular and merited commendation for it is finely written and as full as anything can possibly be. And yet one may confidently say it is far short of what he was able to do and if in that mor mature age wherein I had the happiness to know him he had taken a design like this of name to commit his

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thoughts to writing we should have seen a great many rare things and such is would have gone very near to have rivall d the lest writings of antiquity for in natural parts especially I know no man comparable to him But he has left nothing behind him save this treatise only fund that too by chance for I believe he never saw it after it first went out of his bands) and some observations up in that edict of January' mide famous by our civil wirs which also shall elsewhere peradventure find a place The evere all I could recover of his remains I to whom with so affectionate a remembrance upon his deathbed he by his last will bequeathed his library and papers the the book of his works only excepted which I committed to the press. And this particular obligation I have to thus treaties of his that it was the occasion of my first coming acquainted with him, for it was showed to me long before I had the good fortune to know him and gave me the first knowledge of his name proving the first cause and foundation of a friendship which we afterwards improved and muntuined so long as God was pleased to continue us together so perfect inviolate and entire that certually the like is hardly to be found in story and amongst the men of this age there is no sign nor trace of any such thing in use so much concurrence is required to the building of such a one that its much if fortune

bring it but once to pass in three ages There is nothing to which nature seems so much to have melined us as to society, and 'instolle "ays' that the good legislators had more respect to friendship thu to justice. Now the most supreme point of its perfection is

^{1.67} t luck granted to the Huguenots the public exercise of thur religion

¹ Word al Neo nac vin

thus for generally, all those that pleasure, profit, public or behavior interest cruste and nourish, are so much the less beautiful and enerous, and so mach the less frendships, by how much they mix another cure, and design and fruit at irrendship, than itself. Northir do the four ancient lands, natural, social, hospitule, venerian, withir separately or jointly, make up a time and perfect threadship.

That of children to parents is rather respect triendship is nourished by communication, which cannot, by reason of the great dispurity, be betwint these, but would rather perhaps offend the duties of nature, for neither are all the secret thoughts of inthurs fit to be communicated to children, lest it beget an indecent familiarity between them, not can the advices and reproofs, which is one of the principal offices of friendship, be properly performed by the son to the father There are some countries where twas the custom for children to lill then fathers, and others, where the fathers killed then children, to avoid then bring an impediment one to another in life, and naturally the expectations of the one depend upon the mun of the other There have been great philosophers who have made nothing of this tie of nature, as Aristippus for one, who being pressed home about the affection he owed to his children as being come out of him, presently fell to spit, saying, that this also came out of him and that we also breed worms and lice, and that other, that Plut uch endeas oured to reconcile to his brother, " "I make never the more account of him," said he, 'for coming out of the same hole ' This name of brother does indeed carry with it a fine and delectable sound, and for that reason, ne and I called one another brothers but the complugtion of interests, the division of estates, and that the wealth of the one should be the poverty of the other, strangely relax and weaken the fraternal tie brothers pursuing then fortune and advancement by the same path, the hardly possible, but they must of necessity often jostle and hunder one another Besides, why is it necessary that the correspondence of manners, parts, and inclinations, which begets the true and perfect friendships, should

[·] Diegenes Laertins, n. 31

[&]quot; On Brotherly Love, c 4

always meet in these relations. The father and the son may be of quite coutry; humour, and so of brothers he is my on he is my brother, but he is passionate ill naturel or a fool And moreover by how much these are friendships that the law and natural obligation impose upon us so much less is there of our own choice and voluntary freedom whereas that voluntary liberty of our has no production more promptly and properly its own than affection and friendship. Not that I have not in my own person experimented all that can possibly be expected of that kind, having had the best and most indulgent father even to his extreme old age that ever was and who was himself descended from a family for many genera tions famous and exemplary for brotherly concord

> Et 1pse Note. in fratres animi paterni.

We are not here to bring the love we bear to women though it be an act of our own choice, into comparison nor rank it with the others. The fire of this I confess

> Veque enim e-t dea ne-era no-tri Que dulcem curis mi cet amariticm

is more active more eager and more sharp but withal tis more prompitant, fickle moving and inconstant a fever subject to intermissions and paroxysms that has seized but on one part of us Whereas in friendship tis a general and universal fire but temperate and equal a constant established heat all gentle and smooth without perguance or roughness Moreover in love tis no other than frantic desire for that which flies from us

> Come segue la lepre il caccintore Al fred I, al caldo alla mentagna, al lito Ye pin I e tin a por che pre-a vede E sol dietro a chi iu ge affretta il riede

And I myselt noted for paternal love to yards my brothers -Horvey Oden 2 6 for is the golde- unknown to me who mive a pleasing

corrow with my love a flame - LATLEALS lavin 1 As the hunter pursue, the lawe through cold and heat over i ill and dak. I it so soon as it is taken no longer cares for it nich only deh_hts in chasing that which flees from I im -Ariosco \ 7

so soon as it enters into the terms of friendship, that is to six, into a concurrence of desires, it variables and is gone, fruition destroys it, as having only a fleshly and and such a one as is subject to entirety. Friendship on the contrary, is enjoyed proportionally as it is desired, and only grows up, is numished and improves by enjoyment as being of itself spuritual and the soul growing still more refined by practice. Under this perfect for adding the other flecting affections have in my younger years found some place in me to say nothing of him who hunself se confesses but too much in his verses so that I had noth these maynous, but always so that I could muself well enough distinguish them, and never in any degree of comparison with one another the first mountaining its fight in so lott; and so brav, a place, as with disdam to look down, and see the other flying at a for humbler patch below

As concerning manage, basiles that it is a coveniut, the entrance into which only is free but the containing in it forced and compulsors having mother dependence than that of our own frewall, and a bugam commonly contracted to other ends, there almost always happens a thousand intricates in it to unravel mough to break the thread and to direct the current of a lively affection whereas friendship has no manner of business or traffic with anglit but itself. Moreover, to say truth, the ordiners tylent of women is not such as is sufficient to maintain the conference and communication required to the support of this sacred tie, nor do they appear to be endued with construes of mind, to austin the much of so haid and durable a knot And doubtle's, if without this, there could be such a true and voluntary taunharity contracted where not only the souls mucht have this entire fruition, but the bodies also might share in the alliance, and a man be engaged throughout, the friendship would certainly in more full and perfect but it is without example that this ser his ever vot armied at such perfection, and, by the common consent of the augent schools, it is wholly rejected from at

That other Greenin heence is justly abhorred by our manners, which also, from having, according to their

BOOK I OF TRU VISITE

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practice a so necessary disjutity of ago and difference of offices between the lover- answered no more to the perfect union and harmons that we have require than the other ques est enun 1ste amor nuncitue e cur neque deformem id by intens quisquant aurit to que formosum senem " Norther will that very picture that the Academy pres nto of it is I concern contradict me, when I say that this first furs inspired to the son of Venus into the heart of the lover unen sight of the flower and prime of a springing

and blossoming youth to which they allow all the meaking and passion its efforts that an immoderate ardour can produce, was simply founded upon external beauty, the false image of corporal generation. for it could not ground this love upon the soul the sight of which as yet lay concealed was but now springing and not of insturity to blossom that this fury if it served upon a low spirit the means by which it prefera I its suit were rich presents favour in advancement to dignitics and such trumpers which they It no means approve if on a more generous soul the pursuit was suitable generous, by philosophical instrucfrom pricepts to revere religion to obey the laws to die for the good of ones country, by examples of valour prudence and justice the lever studying to render himself acceptable by the grace and beauty of his soul that of his body being long since faded and decayed hoping by this mental society to establish a more firm and lasting contract When the courtship came to effect in due serson (for that which they do not require in the lover namely leisure and discretion in his pursuit they strictly require in the person loved for remuch as he is to judge of an internal beauty of difficult I nowledge and abstruce discovery), then there sprung in the person loved the desire of a spiritual conception by the mediation of a spiritual beauty This was the principal, the corporeal, an accidental and secondary matter quite the contrary is to the lover. For this reason they prefer the person beloved maintaining that the gods in like manner preferred him too and very much blame the poor Lischilus for hyving, in the loves of

1. For what is that love of friend hip? why does no one love a deformed youth or a comely old man. CICERO, Tusc Quast,

Achilles and Patroclus, given the lover's part to Achilles, who was in the first flower and pubescence of his routh, and the handsomest of all the Greeks After this general community the sovereign and most worthy part presiding and governing, and performing its proper offices, the say, that thence great nithity was derived both by private and public concerns that it constituted the force and power of the countries where it prevailed, and the chiefest security of liberty and justice Of which the salutiferous loves of Harmodius and Aristogiton are instances. And therefore it is that they called it sacred and divine and concerve that nothing but the violence of tyrants and the baseness of the common people an unumeal to it Finally, all that can be said in favour of the Academy, is, that it was a love which ended in friendship, which well enough agrees with the Storial dehurtion of love "Amorem constain

esse amicitie faciendo ex pulchritudima specie "1

I return to my own more just and true description "Ommuo amiestia corroboratis jam confirmati que, et ingemis, et ptatibus, judicando sunt " For the rest, what we commonly call friends and friendships, are nothing but acquaintance and fuminarities, either occasionally contracted, or upon some design, by means of which there happens some little intercourse betwixt our souls But in the friendship I speak of, they mix and work themselves into one piece with so universal a mixture that there is no more sum of the scam by which they were first con-Joined If a man should importune me to give a reason why I loved him. I find it could no otherwise be expressed, than by making answer because it was he, because it was I There is, beyond all that I am able to say, I know not what mexpheable and fated power that brought on this umon We sought one another long before we met, and by the characters we heard of one another, which wrought upon our affections more than, in reason, mere reports should do, I think 'twas by some secret appointment of

^{1 &}quot;Love is a desire of contracting friendship arising from the beauty of the object "—CICERO, Thee Quera, vi 34 as "Those are only to be reputed friendships, that are fortified and contrained by judgment and length of time "—CICEPO, De

Amert . c. 20

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heaven. We embra I in our name, and at our first meeter which he accelerated not a present entertain in it we fired ours been sometimals then with one in the injuries I and count real be extracted. that trains the near or word nothing was some articles as an article as an article and article and article article and article she in the excuest be prequitition of curintella, no. 60 and link come to perfect in a same, that I stand to back so both continuum as beginned to fire were both full grown mer and be an event the door, there you no time to ke n r were to ti d to conform t the example of the electric gold from length at requir sommy preautions of length preliminary conception. The less no there is other its date hand can colore for to est this i no on special enderstein meters received and in a most of method in the first of method in the first of all the method in the first of the first o From ht it is its with equal concurrent and appetite to plunge and lose itself in mine. I rais truly say lo e reserving nothing to ourselves, that was either his or mine.

When I white in the presence of the Roman consult who after this had centenced Fiberral Gracehus proce cuted all those who had had any fundament with him also came to a k Chus Blosius who was his chafest friend

came to n k Cruss Blosus who was his chiefact friend how much he would have done for him and that he malled ussuer. All things 'How' All things' said Lichies And what if he had commanded out to fire out temples. 'He would never hive commanded me that replied Blosus But what if he had 'said Leahus I would have obeyed him said the other. If he was so perfect a french to Gracchus as the histories specif him to hate been there was set no necessits of offending the consults yould a bold confe son though he might still have retained the assurance he hid of Gracchus disposition Blowerer those who access this answer as seditions do not well understand the mystery nor presuppose as it was true that he hid Gracchus ulm his select boll by the power of a friend and the perfect knowledge he had of the

All this relates to Estienne de la Boetie. Cicero De Annoit, c 11

man they were more friends then estizans more fixends to one enother than either friend or enemies to their country, or than friends to ambition and innovation, having theolutely price up themselves to our another either held absolutely the rems of the other sinclination and suppose all this guided by vitue, and all this by the conduct of reason, which also without these it had not been possible to do Blosius' answer was such as it ought to be 'If any of their action, flew out of the handle they were neither (according to my measure of triendship) friends to one another nor to themselves. As to the test, this answer carries no worse sound, than mine vould do to one that should ask me. It your will should command you to kill your daughter, would you do it ' ' and that I should make susver, that I would, for this expresses no consent to such an act, forasmuch as I do not m the hast suspect my own will, and as little that of such a friend "The not in the power of all the elequence in the world to disposees me of the certainty I have or the intentions and resolutions of my friend may no one action of his, what tice soever at might bear, could be presented to me, of which I could not presently and at first sight, find out the moving ouse Our souls had drawn so unanimously together, they had considered each other with so aident an affection, and with the ble affection had open the very bettom of our heaves to one another a view, that I not only knew him as well as my own, but should containly in my concern of mine have trusted my interest much more vulnigh with lam, thus with myself

Let no one therefore, rank other common friendships with such a one as this. I have had as much experience of these as another and of the most perfect of their had but I do not idvise that any should contound the rules of the one and the other for they would find themselves much decorred. In those other ordinary triendships, you are to well with brolle in your hand, with prudence and carcumspection, for in them the knot is not so sure, that a man may not half suspect it will slip "Love him," said Chilo 'so, is if you were one day to hate him, and

hate him so, as you were one day to love him " This precept, though allominable in the sovercign and perfect friendship I speak of is nevertheless very sound, as to the practice of the ordinary and customary ones, and to which the saying that Aristotle had so frequent in his mouth, O my triends, there is no friend," may very fitly be applied In this noble commerce, good offices, presents, and benefits, by which other friendships are supported and maintained, do not deserve so much as to be mentioned, and the reason is the concurrence of our wills, for, as the kindness I have for myself, receives no increase, for anything I reheve myself within in time of need (whatever the Stores say) and as I do not find myself obliged to myself for any service I do myself so the umon of such friends, being truly perfect deprives them of all idea of such duties. and makes them loathe and banish from then conversation these words of division and distinction, benefit, obligation. acknowledgment entrenty thanks, and the like All things wills thoughts, opinions, goods wives, children honours, and lives, being in effect common betweet them, and that absolute concurrence of affections being no other than one soul in two bodies (according to that very proper definition of Aristotle)," they can neither lend nor give anything to one another. This is the reason why the lawgivers, to honour marriage with some re-emblance of this drame allrance interdict all gifts betweet man and wife, inferring by that, that all should belong to each of them, and that they have nothing to divide or to give to each other

It, in the friendship of which I speak, one could give to the other, the receiver of the benefit would be the man that obliged his friend, for each of them contending and above all things studying how to be useful to the other, he that administers the occasion is the liberal man, in giving his friend the satisfaction of doing that towards himwhich above all things he most desires. When the philosopher Diogenes wanted money, he used to say, that he redemanded it of his friends, not that he demanded it And to let you see the practical working of this I will here

produce in instent and singular example, 1 Eudaimdas a Cornthian, had two friends Charryenus a Sycioman, and Arcteus a Countlian , this men coming to die, being poor and his two friends rich, he made his will after this "I bequeath to Arctons the manutenance of my mother, to support and provide for her in her old age, and to Chartsenus I bequeath the case of marrying my daughter, and to give her as good a portion as he is able, and in case one of these chance to die I herely substitute the survivor in his place" They who first saw this will, made themselves very merry at the contents but the legatees being made requainted with it, accepted it with very great content, and one of them, Characture, damp within five days after, and Aicteus by that means, bring the charge of both duties devolved soldly to hum, he hourished the old woman with you great care and tenderuess and of five takents he had in estate he gave two and a half in maring, with an only daughter he had of his own, and two and a half in marriage with the daughter of Eudamidas, and m one and the same day solemnized both their nuptials

This example is very full if one thing were not to be objected, namely the multitude of friends for the perfect friend-hip I speak of is indivisible each one gives himself so entirely to his friend that he has nothing lett to distribute to others on the contrary, is sorry that he is not double, treble, or quadruple, and that he has not many souls, and many wills, to conter them ill upon this one object Common friendships will admit of division, one may love the beauty of this person the good-humour of that, the liberality of a third, the puternal affection of t fourth, the fraternal love of a fifth and so of the rest but this friendship that possesses the whole soul, and there tules and swars with an absolute sovereignty cannot possibly admit of a rayal If two at the same time should call to you for succour, to which of them yould you run Should they require of you contrary offices, how could you serve them both? Should one commit a flung to your silence that it were of importance to the other to know,

how would will defend yourself? A unique and par ticular friendship dissolves all other obligations whateouter r t I have sworn not to reveal to any other I miv with ut rariary communicate to him who is not another lut mielf Tis mirele enough certainly for a man to louble himself and those that talk of tripling talk they know not of what Nothing is extreme that has its like end he who shall suppose that of two I love one as much as the other that they mutually love one another too and love me as much as I love them multiplies into a confratermity the most single of units and whereof moreover one alone is the hardest thing in the world to find The rest of the story suits very well with what I was saviud for Euda mid is as a bounty and favour bequeaths to his friends a legacy of employing themselves in Las necessity he leaves them hears to this liberality of his which consists in giving them the opportunity of conferring a benefit upon him and doubtless the force of friendship is more emmently apparent in this act of his than in that of Arcteus In short these are effects not to be imagined nor compr handed In such as have not experience of them and which make me infinitely honour and admire the answer of that voung coldier to Cyrus by whom being asked how much he would take for a hor e with which he had won the prize of a race and whother he would exchange him for a king dom No truly or said be lut I would give him with all my b art to get thereby a true friend could I find He did not say ill out any man v orthy of that alliance could I find for though one may almost everywhere meet with men sufficiently qualified for a superficial acquaintance vet in this where a man is to deal from the very bottom of his heart without any manner of reservation it will be requisite that all the words and

prings be truly wrought and perfectly sure.

In confederations that hold but by one ond we are only to provide accust the imperfections that particularly concern that end. It can be of no importance to me of what rulgoon my physician or my lawyer; as this consideration has nothing in common with the otherword friendship whele.

the) owe me, and I am of the same undifference in the domestic acquaintance my servants must necessarily contract with me I never manne when I am to take a footman, it he be chaste but if he be diligent and am not solicitous if my muleteer be given to gaming, as if he be strong and able. or if my took be a weater if he be a good cook I do not take upon me to direct what other men should do in the government of their families (there 'ure plent; that meddle enough with that), but only give an account of my method in my own

"Vish sicusarest tile, at opus est facto face 1

For table talk, I prefer the pleasant and with before the learned and the grave in bed, by out; before guedness, in common discourse, the ablest specker, whether or no there be sincornty in the case. And, as he that was found astride upon a hobby-horse, playing with his children, entreated the person who had surprised him in that posture to say nothing of it till himself came to be a fathersupposing that the fondness that would then possess has own soul, would render him a fairer judge of such an action, so I also could wish to speak to such as have hid experience of what I say though knowing how remote a thing such a triendship is from the common prictice, and how rarely it is to be found, I de pan of meeting with any such judge. For even these discourses left us by antiquity upon this subject, seem to me flat and poor, in comparison of the stare I have of it, and in this preticular, the effects surpress oven the precepts of philosophy

"Nil ego contuleran incundo souus tauco" 3

The ancient Menander declared him to be happy that had had the good fortune to meet with but the shadow of a friend ' and doubtless he had good reason to soy so,

[&]quot;Thus has been my way as for you, do as you think fit —

There we have no many the There will not r be anothing a while I have ease left to me there will not r be anothing force acceptable to me than an agreeable friend —Honace, Sac,

Plut sich on Brotherly Love, e o

especially if he spoke his experience for in good carnest if I can are ill the rest of my life though, then I s he to Go I I have I was I me time ple is untly enough and at my cas in the loss of such a fra nd excepted fre from any gras us affliction and in great tranquality of mand having been cout uted with my natural and original commolities without leng solutions after others of I should compare it dl I say with the four veirs I had the happy ness to enjoy the sweet souch of this excellent man in nothing but smoke in obscure and tedious might. From the day that I lost him

> Quem semper averl um Semi r honoraturi (ic. df. volus (s) la de bo

I have only led a languishing life, and the very pleasures that present themselves to me instead of administering unthing of consolution double my affliction for his loss We were halves throughout and to that degree that me thinks by outliving him I defruid him of his part

Coc fa e se ulla me soluptate las fitti

Deeren tentisper dum ille de t meus particop I was so grown and accustomed to be always his double in all pinces and in all things that methinks I am no more than half of mys lf

> Illum mere sa partem amm e tulut Maturior vis qui l'moror altera, Ace carne eque neceuterstes Down ruman 5

There is no action or imagination of mine wherein I do not miss him as I know that he would have missed me for as he surpassed me by infinite degrees in vartue and

moles the destruction of both '-Hopage Ode n 17 5

A day to me for ever end for ever enered so have your alied ve ods -AAFID : 49

I I we determined that it will not er be right for me to enjoy any pleasure so lone as he with whom I shared in all I leasure, is away -Trainch Hound 1 1, 07 If that half of my soul were snatched away from me by an untimely stroke why should the other stay? That which remores will not be equally dear will not be a whole the same day will

all other accomplishments, so he also did in the duties of friendship

"Quis desiderio sit pudor, sut modus Tain cari capitis"

"O musero friter ademnés uniu '
Omnav feum una percent grundi a notra,
'Que faus, in vitá duls a adent amor
Ta fine, ta nomen fregera conanada, raster
Ta fine, ta nomen fregera conanada, raster
Ta fine, ta nomen fregera conanada, raster
Ta fine, ta nomen faus a fine
Ta fine, ta nomen faus a fine
Here studia, stypic omnav e de lenga annu
Hopara * randere unaquant na véria cloquent n'
Nuapyuna ego te vitá friter amithlur
Apparan posible na derde semper anacho, "

But it's us hear a hor of system speak, *
Because I have found that that work has been since
brought out, and with a mischerous design by those who
am at disturbing and changing the condition of our
government, without troubling themselves to think whether
they are likely to improve it and lecuter they have mixed
up has work, with some of their own performance, I have

"What shape can there be or messars, an inneutring so der intend ""—Hore ver, diet. 2 I a fair all "—Hore ver, diet. 2 I a has been seen to see varietied, taken from me um erable" with thee, all our pays, how more bed. Drang, thou my brighter, best distanced all happeness. We whole soul is banded with thee. Thou dead, I had builden added to the Maries to all the studies all the distances of all the studies and the more cast 1 spen to the distance which will be a simple property of the studies and the studies are studies and the studies and the studies and the studies are studies and the studies are studies and the studies are studies and the studies and the studies are studies are studies and the studies are studies

"What the hos spoke is not howe eighter by Montaigne, and

for the reason furnished in the ensuing entence

20 >

r fram i from more northern. But that he memore for the cutter may not be injured nor suffer with the cutter of the cutter more hand to be accurated with the proul lir v tiem to und r and thir wa writen I m r l fach, I and that he w v f exercise o le as a mu aff a flat ha been amile land a el by att rarlwrite I mak no que ton tut that lel m s if to n red what he virute bein a consciention that he wull no a much as he mapet and I moreover known the could it be been in his own close he had rather law berr bern t Venice tian at Sarlac and h hal rani But I had enother maxim sovere cult imprinted in his all vers below by to obsand submit to the his nirwh his wallern. Ther n ver was a beter rize mr affectional to les cointre nor a gratte s the he wull much rath r have emplo al his takent to the extenduction of those civil flame thru have dd d of letter ages. Bu in exchange of this seriou piece I will pr nt you with another of a more gay ind from air from the ...me I and and written at the same are

CHAPTER XXVIII.

IND W.D.-MENTA GONNET OF ESTENNE DE TV BOETE

To MADINE DE GERMON COLTES E DE GUI SEN

Man of I offer to your Ldyship nothing of mine other beam σ I is already your or because I find nothing in now writin worshe of you but I have a great desire that there ere e. and what part of the world severe they may travel may carry your name in he front for the bosonic will .- erne to them, by shoung the great Consanded An lower for their safe conduct. I conceive this pre-int madium so much the more proper for you be by the go there are few ladies in France who are so good judges of poetry and make so good use of it as you do, as also that there is none who can give it the spirit and life that you can, by that rich and incomparable voice nature has added to your other perfections. You will find, madum, that these verses deserve your esteem, and will agree with me in this, that Gaseony never yielded more invention, finer expression or that more evidence themselves to flow from a master hand And he not jealous, that you have but the remainder of what I published some very since under the patronage of Monsieur de Poix, your worthy kinsman, for certainly, these have something in them more sprightly and luxurant, as being written in a greener youth and enflamed with a noble ardour that one of these days I will tell you, madam, in your ear. The others were written later, when he was a suitor for marriage and in honour of his wife, and already relishing of I know not what matrimonal coldness. And for my put, I am of the same opinion with those who hold that poesy appears nowhere so gay as m a wanton and irregular subject

CHAPTER XXIX

OF MODIFICATION

As if we had an infectious touch, we, by our manner of handling, corrupt things that in themselves are laudable and good we may grasp virtue so that it becomes vicious if we embrace it too stringently and with too violent a desne. Those who say there is never any excess in viitue, forasmuch as it is not virtue when it once becomes excess only play group words

[&]quot;These mine and twenty sonnets that were inserted here by Montaigne, were printed in Abel Angelier a marrie colition, Paris, 1588 They scarce contain anything in them but amorous com-plaints, expressed in a very rough style, discovering the follies and outrages of a restless passion overgorged, as it were, with periousies, fears, and suspectors,"—Cost b

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 Insani samens nomen ferat, o quus imqui, Ultra quam satis est virtulem si petat m am

This is a subth consideration of philosophy. A man may both I too much in love with virtue, and be excessive m a just action. Holy writ agrees with this Be not wiser than you should but be solerly wise * I have known a great man's prejudice the opinion men had of his devotion, by pretending to be devout beyond all examples of others of his condition I love temperate and moderate natures An unmoderate real, even to that which is good, even though it do s not offend, astonishes me and puts me to study what name to give it. Neither the mother of Pausannas' who was the first instructor of her son's pro-cess, and threw the first stone towards his deuth, nor

' ' The wile man is no longer wise the just man no longer in t, if he seed to carry his love for wasdom or virtue beyond that which is necessary -Honge Ip 1 6, 1) " St Paul Lorstle to the Romans, xu 3

"It is like that Mont it no meant Henry III king of I rance

The Cardinal d Ossat, writing to I ourse the queen downger told her in his frank manner that he had haved as much or more like a monk than a monarch (Letter sam) And Pope Sextus V speak my of that prince one day to the Cardinal de Joyeu c, protector of the affurs of I runce said to him pleasantly. There is nothing that your king bath not done and does not do still, to be a menk nor anythm, that I have not done not to be a monk' -Costf

"Montar me would be regreen to understand upon the authority

of Diodorus of Sirily that Pausanias mother have the first lant of the punishment that was to be inflicted on her son Paucamas says this historian 'perceiving that the ephori, and some other I seed emonians aimed at apprehending lam got the start of them, and went and took sanctuars in Minera's temple and the Lacedymomens, being doubtful whether they ought to take him from thence in violation of the franchise there it is said that his own mother came herself to the temple but spake nothing nor did on thing more than has a piece of brick which she brought with antimg more thin his a piece of brick, which she brought with bet on the threshold of the lemple which, which child done she returned home. The Locademionant: taking the limit from its mother, caused the part of the tomple to be while up, and by this means started Pair-mins, so that he died with hunger &c. (b) 3. Cyr 10 of Ampost (runshitten) I he name of Pair mins mother was Aleither as we are informed by Phucydides scholast who only says that it was reported that when they set about walling up the actes of the chapel in which Prusamas had taken refuge his mother Alcather land the first stone -- Costs

Posthumms the dictator, who put his sen to death, whom the ardour of vonth had successfully pushed upon the event a little more advanced than the rest of his squadron. appear to me altogether as strange, and I should neither advise nor like to follow so savage a virtue, and that costs so dett. The archer that shoots over, masses as much as he that fills short, and 'tis equally troublesome to my sight to look up at a great light, and to look down mto a dark abys. Calledes in Plato' says that the extremity of philosophy as hurtful, and advises not to dive mto it beyond the units of profit, that, taken moderately, it is pleasure and useful, but that in the end it renders a man brutish and vicious, a contening of religion and the common laws, an enemy to civil conversation and all human pleasures, meanable of all public administration, unfit either to assist others or to reheve himself, and a fit object for all sorts of injuries and iffronts He says true . for m its excess it custaves our natural freedom, and, by an unpertinent subtlety, leads us out of the fair and besten way that nature has traced for us

The lave me hear to our write is very lawful, and act theology thinks ht to curb and restrain it As I temember I have read in one place of St. Thomas Agunas "where he condomns marriages within any of the torbidden degrees, for this reason amongst others, that there is some diager.

^{&#}x27; Val Musicus n 7

[&]quot;Opinion differs to the traffer this fact. In a thick has a sood authority for rejecting it, because it does not appear in lineters that Pasthinanas was branded with it as Trius Manine was niburt 100 years after his time, for Manine, having pat his son to death for the like canes, obtuned the odious mane of Innerious, and succether time Manhana Inneria his less need as a ferm to signify orders that are tot we co. Manhana Imperia says Live, were not only horrible for the time present but of a bad compile to present. And this historian makes no doubt but such compands un hi have been actually styled Postburgana Imperis, if Po thuming had been the first who set so burbarous an exemply (Love, lib in esp 29 and his vin cap 7) But how ever, Mantagne has Valer Maximus on his side who save expressly, that Posthumus consed has son to be put to death, and Diodorus of Seeks (lib vii cap 19) "-Coste,

a In the Gorge w

⁴ Secondo Secundo, Quest 154 art B

k at the friendship a man bears to such a woman, should be immedicate—for if the conjugal affection be full and period between them as it ought to be, and that it be over and above surch arged with that of kindred too, there is no doubt, but so h an addition will carry the husband beyond the homils of icason

These sciences that regulate the manners of men divinity and philosophi, will have their say in everything there is no action so private and secret that can escape their inspec-tion and jurisdiction. They are best taught, who are best able to control and curb their own liberty women expose their nudities as much as you will upon the account of pleasure though in the necessities of physic they are altogether as shy I will therefore, in their behalf teach the husbands that is such as me too vehement in the exercise of the matrimonial duty-if such there still be-this lesson that the very pleasures they enjoy in the society of their wives are reproachable if immoderate and that a licentious and riotous abuse of them is a fault as reprovable here as in illicit connections. Those immodest and debauched tricks and postures that the first ardour suggests to us in this affair, are not only indecently but detrimentally practised upon our wives. Let them at least learn impudence from another hand, they are ever ready enough for our business, and I for my part always went the plan way to work

Marrage is a solemn and religious tie, and therefore the pleasure we extract from it should be a sober and scrious delight and mixed with a certain kind of gravity, it should be a sort of discreet and conscientious pleasure And seeing that the thicf end of it is generation, some make a question whether when men are out of hopes of that fruit as when they are superannuated or already with child it be lawful to embrace our waves 'tis homicide according to Plate Centum ations (the Mohammedan, amougsto others) abominate all conjunction with women with child others also with those who are in their courses. Zenobia

¹ Costa translates thus "on the part of philo ophy and theology of error," that but few wives would think themselves obliged to Montaying for any such lesson to their historiads. Taus 8

would never admit her lands and for more than one encounter, after which she lest him to his own swing for the whole time of her conceptors, and not till after that would again the state of the conceptors, and not till after that would never the state of the state

The kings of Perma were wont to mivite their wives to the beginning of their festivals, but when the wine begin to work in good enriest, and that they were to give the runs to pleasure they sent them back to then private apartments, that they might not participate in then immoderate lust sending for other women in their stead, with whom they were not obliged to so great a decornia of itspect . All pleasures and all sorts of gratifications are not properly and fith conferred upon all sorts of persons Enammonda had committed to prison a young man for certain debruches, for whom Prlopid is mediated, that at his request he might be set at liberty which Epaminondas denied to him, but granted it at the first word to a wench of his, that made the same intercession, saying, that it was a gratification fit for such a one as she, but not for a captum" Sophocles being joint prietor with Pericles, seeing accidentally a fine boy pass by "O what a harming boy is that " said he "That might be very well" answered Periches, for any other than a practor who ought not only to have his hands but his eyes, too, chaste' Elius Verus. the emperor, answered his wife, who reprotehed him with his love to other women, that he did it upon a consucutions

Trebellina Pollio, Triginta Tyran e 30

^{*} The lasery rous post is Homer see his Iliad, xiv 294

Pintarch, Precepts of Marriage, c 14
Idem Instructions to State-men

Churo, De Offic, 1 40

e outh foreign has maring were not of bonour of bounts of the monomal Research of some and our collision to district a laster, present the monomous first woman more two contents could not couple with one bottom do modification of the collision of the monomal of the monomal of architecture of the monomal o

Put to speak the truth is not from a most monerable or stime the while. It is a tree by his natural condition in his power to trust one pleasing pure and other modes to most be be contrast godestrin and proceeds occurral that littly he has he is not yet which a length unless he into a study to contrast the open and a money or and study he open and is own massive.

Lortun ini eras anximus erte via. 2

Human wisdom mak is as ill use of her tabut, when she exercises it in reasoning from the number and sweetness of those pleasures that are naturally our due as she employe at favourable and well in arthorally driguising and tracking ent the alls of his to allevente the sense of them Had I ruled the roast I should have taken another and more natural cours which t say the truth is lath commodious and hole and should peradventure have been able to have himsted it too netwithstanding that both our startinglan i corporal I hystering to be complet between themselves, can find no other way to our in riother remedy for the infir mattes of the bods and the soul than by misers and pain To this end watchings fretings har shirts remote and collary laurebments perpetual imprionments whips and other afflictions have been introduced amongst men but so that they should carry a sting with them, and be real efflictions indeed and not fill out as it once did to one Gallio who having been sent an exile into the isle of Lesbos, news was not long after brought to Rome, that he there lived as merry as the day was long and that what had been enjoined him for a penance turned to his pleasure and satisfaction whereupon the Senate thought fit to recall him home to his wife and family and confine him to hi-

¹ Sparting in Vita c. 5 We artificially augment the wretchedness of fortune — Properties lib in 7,44

own house, to accommodate their punchment to be feeling and apprehension. For to him whom fasting would make more healthful and more spaghtly, and to him to winespirate fish were more acceptable than flesh, the pracing of these would have no curative effect, no more than into other sort of phase, whire diags have no effect upon him who swillows them with appetite and pleasure, the lutter, necessful, the potton and the abborrence of the pitterts, necessful cultimate by the property of the p

This belief a little resembles that other so ancient one, of thinking to gratify the gods and nature, by massacre and murder an opinion universally once received in all religions. And still in these later tunes wherein our fathers hyd Amurath at the taking of the Isthmus, immelated six hundred young Grocks to his tather's soul in the nature of a proprinted a sterifice for his sins. And in those new countries discovered in this age of ours, which are pure and virgin yet, in comparison of ours, this practice is in some measure everywhere received all their idols reck with human blood not without various examples of hornel cruelty some they burn alive, and take half broiled, off the coals to tear out thou hearts and entrails, some, even women, they flay that and with their bloods skins clothe and discurse others Neither are we without great examples. of constancy and resolution in this affair the poor souls that are to be sacrificed old men, women, and children, themselves going about some days before to beg alms for the offering of their sacrifice presenting themselves to the slaughter, singing and daming with the spectators

The ambassadors of the King of Mexico setting out to the mind Cotics the power and greatness of their master after having told him that he had thut, vassils, of whom each was able to ruse an hundred thousind flighting men, and that he kept his court in the fairest and best fortified

CHAPTER XXX

OF CANNIBALS

When King Pershu invaded Italy having viewed and convilered the order of the army the Romans sent out to meet him. I know not said he will kind of bar larrans. Governow the Carcas called all her nation.) the a min is, but the disportion of this army that I we has nothing of larrange in it. As made said the Greeks of the which Framunus brought into 'her courter' and Philip behellin' from an emisence the order and dirithut too of the Roman camp formed in his kindowshe Yabibus Shipheus Galba spake to the same effect. By which i app as how cautious men ought to be of aling thing upon trust from vulcar opinion and that we are to judge by the eve of reason and not from common ripor.

 $^{^{-1}}$ Pintweh Life of Pyrrhus c. 8 $^{-1}$ Livy xxxi 5

I long had a man in my house that lived ten or twelve years in the New World, discovered in these letter days, and in that put of it where Villegaugena landed, which he cilled Antarthe Prance This discovery of so yast a country seems to be of year great ounsideration. I coincid be sure that hereafter there may not be another, so many waver men than we having been deceived in this. I am afruid our view are begger than our bellies, and that we have more current than capacity, for we grasp at all, but each nothing but wand.

Plate brings in Solon,2 telling a story that he had heard from the practs of Sus in Egypt that of old, and before the Deluge, there was a great island called Atlantis, situate directly at the mouth of the Straits of Gibraltar, which contained more countries than both Africa and Asia put together, and that the kings of that country, who not only possessed that isle, but extended then dominion so far into the continent that they had a country of Africa as far as Egypt and extending in Europe to Tusciny, attempted to encrotch even upon Asm, and to subjugate all the nations that border upon the Mediterrane in Sea, as far as the Black Scy, and to that effect overrun all Spun, the Gauls, and Italy, so far as to penetrate into Greece, where the Athenians stopped them but that some time after, both the Athenians, and they and their island, were swallowed by the Flood

It is very likely that this extreme irruption and mundation of water made wonderful changes and alterations in the liabitations of the eight as 'try said that the sea then divided Soily from Italy—

> "Hac loca Arquondam, et vasta consulsa ruma, Disaluisse ferunt quum protenus utraqua tellus Una for t

Cyprus from Syria, the isle of Negropont from the continent of Bostin and elsewhere united lands that were

¹ At Brazil, in 1577

² In Time us

³ "These lands, they say, once with violence and vast desolution
convulsed, burst assunder, which crewhile were one"— Extin,
in 413

BOOK I

separate before by filling up the channel betweet them with sand and mud

> Sterilisque d'in palas aptaque remis Un upas urles alit et grave sentit aratrum

But there is no great appearance that this isle was this New World so lately discovered for that almost touched upon Spain and it were an incredible effect of an inundation to have tumbled back so prodigious a mass above twelve hundred leagues besides that our modern navi gators have already almost discovered it to be no island, but terro firms and continent with the East Indies on the one side and with the lands under the two poles on the other side, or if it he separate from them it is by so narrow a sirui and thunnel that it none the more deserves the name of an island for that

It should seem that in this great hody there are two sorts of motions the one natural and the other febrific as When I consider the impression that there are in ours our river of Dordougne has made in my time on the right banl of its descent and that in twenty years it has gained so much and undermined the foundations of so many houses I perceive it to be an extraordinary agitation for had it always followed this course or were hereafter to do it the aspect of the world would be totally changed. But rivers after their course sometimes beginn against the one side and sometimes the other and sometimes quality keeping the channel I do not speak of sudden munda tuns the causes of which everybody understands In Medoc by the sea shore the Siem d Arsac my brother sees an estate he had there burned under the sands which the sea vomits before it where the tops of some houses are yet to be seen and where his rents and domains are converted into patiful barren pasturage. The inhabitants of this place affirm that of late years the sea has driven so vehemently upon them that they have lost above tour leagues of land. These sands are her harburgers, and we

That which was once a sterile n arch and base speed on it bosom not feeds neighbouring onto and admits the plouds -Horace Do tety Postsoi v for

now see great heaps of moving sind, that march half a league before her, and occupy the land

CHAP XXX

The other testimons from antiquity, to which some would apply this discovery of the New World is in Aristotic, at least at that little book of Unheard-of miracles He there tells us, that certain Carthaginians, having crossed the Atlantic Ser without the Straits of Gibraltar, and sailed a very long time, discovered it last a great and fruitful island all covered over with wood, and watered with several broad and deep rivers, far remote from all ierra news, and that they and others after them, allured by the goodness and firtility of the soil went thither with their wives and children and began to plant a colony But the senate of Carthage perceiving their people by little and little to diminish issued out an express prolubition, that none, upon pain of death, should transport themselves thather, and also drove out these new mhalntants, formy 'ris said, lest in process of time they should so multiply as to supplant themselves and rum their state But this relation of Aristotle no more agrees with our newfound lands than the other

This man that I had was a plain ignorant fellow, and therefore the more likely to tell truth for your better bred sort of men are much more currous in their observation 'tis true, and discover a great deal more, but then they gloss upon it, and to give the greater weight to what they deliver and allure your la ln f, they cannot forbear a httle to alter the story, they never represent things to you simply as they are, but rather as they appeared to them or as they would have them appear to you, and to gun the reputation of men of judgment and the better to induce your faith are willing to help out the business with something more than is really true, of their own invention. Now in this case, we should either have a man of irreproachable veracity. or so simple that he has not wherewithil to contrive, and to give a colour of truth to false relations, and who can have no ends in forging an untruth Such a one was mine, and besides, he has at divers times brought to me several seamen and merchants who at the same time went the same voyage I shall therefore content myself with his information, without inquiring what the cosmographer- say to the

business. We should have topographers to trace out to us

the particular always where they have been but for havne. had the alsentane over us to have seen the Hols Land il s will but the privilege for sooth to tell us stories of ill the thir pirts of the world besides. I would have very n writ what he knows and as much as he knows but no more and that not in this only but in all other subjet fr such a person may have some particular I nowledge and experience of the nature of such a river or su ha fountain who as to other thing knows no more than what everybody does and yet to keep a clutter with this little pittance of his will undertake to write the whole hods of physics a vice from which great inconveniences derive their original

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Now to return to my subject I find that there is nothing burburous and savage in this nation by anything that I can gather excepting that every one gives the title of barbarism to everything that is not in use in his own country As indeed we have no other level of truth and riason than the example and idea of the opinions and customs of the place wherein we live there is always the perfect religion there the perfect government there the most exact and accomplished usage of all things. They are savages at the same rate that we say fruits are wild which pature produce of herself and by her own ordinary progress whereas in truth we ought rather to call those vild whose natures we have changed by our artifice and diverted from the common order. In those the genuine most useful and natural virtues and properties are vigorous and sprightly which we have helped to degenerate in these by accommodating them to the pleasure of our own cor rupted palate And yet for all this our taste confesses a flavour and deheacy excellent even to emulation of the best of ours in several fruits wherein those countries abound without art or culture. Neither is it reasonable that art should grun the pre emmence of our great and powerful mother nature We have so surcharged her with the additional ornaments and graces we have added to the beauty and riches of her own works by our inventions that we have almost smothered her vet in other places where she shines in her own purity and proper lustre she mar

(777 TARS vellously baffles and disgraces all our vain and frivolous attempts

> "It venunt hedere sponte sua melius, Surget et in solis formosior arbeitus antris .

Et velucres nulla duleius arte canunt

Our utmost endeavours cannot arrive at so much as to imitate the nest of the least of birds, its contexture beauty, and convenience not so much as the web of a poor spider

All things, says Plate," are produced either by nature, by fortune or by art, the greatest and most beautiful by the one or the other of the former, the least and the most imperfect by the last

These nations then seem to me to be so far barbarous as having received but very little form and fashion from art and human invention and consequently to be not much remote from their original simplicity. The laws of nature, however, govern them still not as yet much vitiated with any musture of ours but 'tis in such purity, that I am sometimes troubled we were not sooner acquainted with these people and that they were not discovered in those better times, when there were men much more able to judge of them than we are I am sorry that Lyeurgus and Plate had no knowledge of them, for to my apprehension, what we now we in those nations, does not only surpress all the pictures with which the poets have adorned the golden age and all their inventions in feigning a happy state of man but moreover the fancy and even the wish and desire of philosophy itself, so native and so pure a simplicity, as we by experience see to be in them could never enter into their imagination nor could they ever believe that human society could have been maintained with so little artifice and human patchwork I should tell Plato, that it is a nation wherein there is no manner of traffic, no knowledge of letters, no science of numbers no name of magistrate or political superiority no use of service, riches or poverty,

^{1 &}quot;The 11's grows best spontaneously the arbutus best in chady cases, and the wild notes of birds are sweeter than art can teach -PROLERTIUS, 1. 2, 10 2 Laws, 10

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no contracts no successions no dividends no properties no employments but those of lesure no respect of kindred but common no clothing no agriculture, no metal no use of corn or wine the very words that signify lying treach by dissimulation avarice envy detraction pardon menor heard of How much would be find his imaginary Perublic short of his perfection? 'Viria dus recentes' Hos natura modes primum dedit

As to the rest they live in a country very pleasant and temperate so that as my witnesses inform me tis rare to bear of a sick person and they moreover assure me that they never saw any of the natives, either paralytic blear eved toothless or crooked with age. The attention of their country is along the sea shore enclosed on the other side

¹ This is the famous pussage which Shakespeare through Florio s

version 1803 or ed 1613 p 10° has employed in the fempest ii 1 It may be interesting in such a case to compare the two translations They [Lucurgus and Plato] could not margine a enuitie so pure and supple as we see it by experience nor ever believe our societie might be maintained with so little arte and humane combination. It is a nation would I answere Plate that hath no kin le of trafithe no knowledge of letters no intelligence of numbers no name of magistrate nor of politike superioritie no no dividences no occupation but idle no respect of kinned but common no up well but naturall no manuring of lands no vee or wine come or mettle. The very words that import lying falsehood treason dissimulation covernmes envie detraction on I parlon were never heard of amongst them. How dissonant would bee finds his imaginary commons ealth from this perfection

Hos natura modos pri num dedit Nature at first verise The e manner did devi-e

I urthermore they live in a country of so execeding pleasant and temperate satuation that as my testimonies have tolde me at is yers rare to see a sicke body amongst then and they have further a surel me they never saw un man there shaking with the

The e were the manners first taught by nature - VIPCIL

Georgies 11 30

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towards the land with great and high mountains, having about a hundred leagues in breadth between They have great store of fish and flesh, that have no resemblance to those of ours which they ext without any other cookers, than plain boiling, rousting, and broiling. The first that rode thorse thather, though in several other voyages he had contracted an acquaintince and familiarity with them, put them into so terrible a fright, with his centaur appearance, that they kalled him with their arrows before they could come to discover who he was Their buildings are very long, and of capacity to hold two or three hundred people. made of the burks of tall trees reared with one end upon the ground, and learning to and supporting one another, at the top like some of our barns, of which the coverings hing down to the very ground, and serves for the side wills They have wood so hard, that they cut with it, and make their swords of it and their grills of it to broil their meat Their beds are of cotion hung swinging from the roof, like our seaman's hammorks, every man his own, for the wives he apart from their husbands. They rise with the sun, and so soon as they are up cut for all day, for they have no more meals but that they do not then drink, as Suidas reports of some other people of the East that never drank at their meals, but drink very often all day after and sometimes to a rousing pitch. Their druck is made of a certain root, and is of the colour of our claret and their never drink it but lukewarm. It will not keep above two or three days, it has a somewhat sharp, brisk taste, is nothing heady, but very comfortable to the stomach lavative to strungers, but a very pleasant beverage to such as are accustomed to it They make use, instead of bread, of a certain white compound, like Corander comfits, I have tasted of it, the taste is sweet and a little flat whole day is spent in daucing. Their young men go a-hunting after wild beasts with bows and arrows, one part of their women are employed in preparing their drink the while which is their chaf employment. One of their old men, in the morning before they fall to enting, preaches to the whole family walking from the one end of the house to the other, and several times repeating the sume sentence, till he has finished the round, for their houres

are at least a hombe i verbelong. Vidour towards their (1999) in 11 to it wais their on a robot true where he where the least is in verboling in the discretible the least their mount that its their asy who provide them their draid were not be it would be find the factor of their test of the solid like a least their test of the solid like the strategy of the solid like and of the great countries that the systematical and of the great countries the first test as the sum of which they begin the solid like the soli

The share I know in which hand of precise and prophets who acts run by no out them, bees it the pool I know the art is the pool I know the state of the pool I know and it feet and is obtain a second by off may willbace, each house is I have described and e. in allage, and there are about a Fu total league distant from one another. This prophet declaims to them in public, exhorting them to write and their dute, but all their tellues are compressed in these two articles, is colution in wair and affection to their waves. He also prophesses to them creates to come and the issue, the vary toexpect from their enterpraces and prompte their too of arter's them from war. Out by this flow, it is fail in his direntation and anything happen other were time he has for told he is cut into a thousand precess if he is caught and condemned for a false prophet for that reason if any of these has been martiel on he is no

to are been duf

Distriction is a geft of God and therefore to abuse it ought to be a punish-the importure. Amongst the Set them as when, their direners failed in the promised effect their weer land bound hand and foot upon cert's loaded with furse and brains and derive by over an which their were burned to death! Such as only incided with things subject to the conduct of human capacity are excussible in

dome the best they can but those other fellows that come to delude us with issurances of an extraordinary faculty, beyond our understanding, ought they not to be punished when they do not make good the effect of their promise, and for the temerity of their imposture?

They have continual war with the nations that hye further within the mainland, beyond their mountains to which they go naked, and without other arms than their bows and wooden swords fashioned at one end like the head of our marching. The obstinger of their battles is wonderful. and they never end without great affusion of blood for is to running away they know not what it is . Every one for a trophy brings home the head of an enemy he has killed, which he fixes over the door of his house. After having a long time treated their prisoners very well, and given them all the regules they can think of he to whom the prisoner belongs, invites a great assembly of his triends. They being come he ties a rope to one of the arms of the prisoner. of which at a distance out of his reach he holds the one end huns it and gives to the friend he loves best the other arm to hold after the same manner, which being done they two in the presence of all the assembly, despatch him with their swords. After that they roast him eat him amount them, and send some chops to their absent friends They do not do this as some think, for nourishment, as the Seythaus anciently did but as a representation of an extreme revenge as will uppear by this that having observed the Portuguese, who were in league with their encines to inflict another sort of death upon any of them they tool prisoners which was to set them up to the girdle in the earth, to shoot at the remaining part till it was stuck full of arrows, and then to hang them, they thought those people of the other world (as being men who had sown the knowledge of a great many vices amongst their neighbours. and who were much greater masters in all sorts of mischief than they) did not exercise this sort of revenge without a meaning, and that it must needs be more painful than their, they began to leave their old way, and to follow this I am not sorry that we should here take notice of the barbarous horror of so cruel an action, but that, seeing so clearly into their faults, we should be so blind to our own

I conserve there is more barbarity in cating a men alive, than when he is dead, in tearing a body limb from limb by racks and terminate that is yet in perfect sense, in reasting it to be bitten and worned by days and wenne (as we have not only read, but lately seek not amongst inveterate and mortal enemies but among nuclebours and bellow-estimens, and, which is worse, under colour of party and religion), than to reast and ent has after he x-day after he x-day.

Chrysupus and Zeno, the two heads of the Store sect, were of opinion that there was no huntum making use of our daid cattains in what way soerer for our necessity, and in feeding upon them too, 's account our own ancestors who being besteed by Cenar in the city Alexa, resolved to sustain the famine of the seege with the todues of their old men women, and other persons who were incapable of bearing arms

" Va-cone-, ut fama est, alimentis talibus usi Produncie auruas"

And the physicians make no hones of employing it to all sorts of use either to apply it outwardly, or to give it inwardly for the health of the patient. But there never was any opinion so irregular, as to excuse treachery, dis loyalty, tyrangy, and crucity, which are our familiar vices We may then call these people barbarous, in respect to the rules of reason but not in respect to ourselves, who in all sorts of harbarity exceed them. Their wars are throughout noble and generous, and carry as much excuse and fair pro-tence, as that buman malady is capable of, having with them no other foundation than the sole realousy of valour Their disputes are not for the conquest of new lunds for these they already possess are so fruitful by nature as to supply them without labour or concern with all thing necessary in such abundance that they have no need to enlarge their borders And they are moreover, happy in this that they only covet so much as their natural necessities require all beyond that, is superfluous to them men

[.] Diogenes Lecrius, vii 188
. The said the Gascons with such meats appeared their hunger - JUTENAL Std., vii 93

of the same age call one another generally brothers, those who are vounger, children, and the old men are fathers to all These leave to their heirs in common the full possession of goods without any manner of division, or other title than what nature bestows upon her creatures, in bijuging them into the world. If their neighbours pass over the mountains to assault them and obtain a victory, all the victors gain by it is glory only and the advantage of having proved themselves the better in valour and virtue for they never meddle with the goods of the conquered but presently is turn into their own country where they have no want of anything necessary nor of this greatest of all goods to l now happaly how to enjoy their condition and to be conand those turn do the sine, the demind of their prisoners no other ransom, than acknowledgment that they are overcome but there is not one found in an age, who will not rather choose to die than make such a confess sion, or either by word or look, recode from the entire grandeur of an invincible courage. There is not a man amone at them who had not rather be killed and eaten, than so much as to open his mouth to entreat he may not. They use them with all liberality and freedom, to the end their lives may be so much the dearer to them, but frequently entertain them with menaces of their approaching death, of the torments they are to suffer of the preparations making in order to it, of the mangling then himbs, and of the feast that is to be made, where their carcass is to be the only dish All which they do to no other end, but only to extort some gentle or submissive word from them, or to frighten them so us to make them run away, to obtain this advantage that they were terrified, and that their constancy was shaken, and indeed, if rightly taken, it is in this point only that a true victory consists

" Victoria milla cat.

Quant qua confessa ammo quoque subjugat hostes "1

The Hungarians, a very warlike people, never pretend farther than to reduce the enemy to their discretion, for having forced this confession from them, they let them go

^{1 &}quot;No Meters is complete, which the conquered do not admit to be so "-CI ULIULS, De Sexto Consulatu Honoru, v 248

without injury or ransom excepting at the most to make them engage their wird never to bear arms against them ag un We have sufficient advantages over our enemies that are i growed and not truly our own it is the quality of a porter and no effect of vartue to have stronger arms it is a dead and corpored quality to set in array tis a turn of fortune to make our enemy stumble or to dazzle him with the hight of the sun tis a trick of science and art and that may happen in a mean base fellow, to be 1 good fencer. The estimate and value of a man consist in the heart and in the will there his true honour lies Valour is stability not of legs and arms but of the courage and the soul it does not be in the goodness of our hor e or our arms but in our own He that falls obstinate in his rourage- Si succident de genu pugnat 1-be who for any dinger of imminent death aboves nothing of his assurance who dying yet darts at his enemy a fierce and disdainful look is overcome not by us but by fortune ' he is killed not conquered the most valuent are sometimes the most unfortunate There are defeats more triumphant than Never could those four sister victories the fairest the sun ever beheld of Salamis Platma Myeale and Suily venture to oppose all their united glories to the single glory of the discomfiture of King Leonidas and his men at the pass of Thermopylæ Whoever ran with a more glorious desire and greater ambition to the winning than Captain Iscolas to the certain loss of a battle . Who could have found out a more subtle invention to secure his safety than he did to assure his destruction. He was set to defend a certain pass of Peloponnesus against the Arcadians which considering the nature of the place and the mequality of forces finding it utterly impossible for him to do and seeing that all who were presented to the enemy must certainly be left upon the place and on the other side reputing it unworthy of his own virtue and magnanimity and of the Lacedemonian name to fail in any part of his duty he chose a mean betwint these two If his legs fail him is fights on his lines —Seveca Do

I lem De Constantia Sapientie c 6 Diodoras Siculus va 64

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extremes after this manner, the youngest and most active of his men, he preserved for the service and defence of their country, and sent them bul . und with the rest, whose loss would be of les, consideration, he resolved to make good the pass, and with the death of them, to make the enemy has their entry as dear as possibly be could, as it fell out, for being presently environed on all sides by the Arcidians. after having made a great slaughter of the enemy, he and his were all cut in pieces. Is there any trophy dedicated to the conquerors, which was not much more due to these who were overcome. The part that true conquering is to play, has in the encountry, not in the coming off, and the honour of valour consists in achting not in subdaing

But to return to my story these personers are so for from discovering the least weakness for all the terrors that can be represented to them that, on the contrary, during the two or three months they are kept, they always appear with a cheerful countenance, importune their masters to make haste to bring them to the test defy, rail at them, and reproach them with covardice and the number of buttles they have lost against those of then country. I have a song much by one of these prisoners wherein he buls them come all and dine upon him, and welcome, for they shall withal cit their own fathers and grandfathers, whose flosh has served to feed and nowash him. These muscles." says he, "this flesh and these years are your own poor silly souls as you are, you little think that the substance of your anecstors' himbs is here yet, notice what you cit, and you will find in it the taste of your own flesh " in which song there is to be observed an invention that nothing reliable's of the barbiran Those that point these prople dying atter this manner, represent the prisoner spitting in the frees of his executioners and making wri mouths at them And tis most certain, that to the very last gasp, they ucver cease to brave and defy them both in word and gesture. In plain truth, there men are very savage in comparison of us, of necessity, they must either be absolutely so or else we are savages, for there is a vast difference between their

The men there have several wives, and so much the greater number, by how much they have the greater reputa-

manners and ours

tion for vision. And it is one very remarkable leature in their interreges that the same pealous our waters have to hunder and divert us from the ferendship and familiarity of other women those employ to promote their his build of other women those employ to promote their his build of other women those employ to promote their his build of series and to precure them many spouses, for boing above ill things solicitions of their his band of him in the most computions they can, for is much as it is a testimony of the his-build's write. Most of our fules will ground, that a truly maximum with write. Most of our fules will ground, that a truly maximum with write. Most of our fules will ground the most beautiful of their hundrands to their hundrands, Larm preferred the passions of Angustus to her own interest, and the wife of King Duodarus, Statemic, did not only give up a tury young mand that served her to her hundrands. The hundrands to their hundrands to their hundrands to their hundrands to their hundrands.

and that it may not be supposed, that all this is done by a simple and servile obligation to their common practice, or by any authoritative impression of their ancient custom without judgment or reasoning and from buying a soul so stupid, that it cannot contrive what else to do, I must here give you some touches of their sufficiency in point of under standing Besides what I repeated to you before, which was one of their songs of war, I have another a love-song, that begins thus "Stay adder, stay, that he the pattern my sister may draw the fashion and work of a rich ribbon, that I may present to my beloved, by which means thy becuty and the excellent order of thy scales shall for ever be preferred before all other serpents" Wherem the first couplet "Stry adder" &c makes the burden of the song Now I have conversed enough with poetry to judge thus much that not only, there is nothing of barbarous in this mvention, but, moreover, that it is perfectly Anacicontic. To which may be added, that their language is soft of a pleasing accent, and something bordering upon the Greek terminations

¹ Suctomus, Life of Augustus, c 71

CHAP Z/Z Three of these people, not foreseeing how den their knowledge of the corruptions of this part of the world will one day cost their happiness and repose, and that the effect of this commerce will be then run " I presuppose it is in a very fair way (nuserable men to suffer themselves to be deluded with desire of novelts and to have left the serenity of their own heaven, to come so inr to give at ouis!) were at Rouen at the time that the late King Charles IX was there. The king himself talked to them a good while, and they were made to see our fashious our pomp and the form of a great city After which, some one asked their ommon and would know of them what of all the things they had seen they tound most to be admired. To which they made answer three thangs of which I have forgotten the third, and am troubled at it but two I vet remember They and that in the first place they thought it very strange, that so many till men wearing beards, strong, and well armed, who were about the king ('its like they meant the Surs of his guird) should submit to obey whild, and that they did not rather choose out one amongst themselves to command Secondly (they have a way of quaking in their

language to call men the half of one another), that they had observed that there were amongst us men full and crainmed with all mainer of commodities, whilst in the meantime, then balves were begging at their doors, lean, and half-starved with hunger and poverte, and they thought it strange that these necessitous halves were able to suffer so great an mequality and myustice, and that

they did not take the others by the throats, or set fire to their houses I talked to one of them a great while together, but I had so ill an interpreter, and one who was so perplaced by his own ignorance to apprehend my meaning, that I could get nothing out of him of in moment. Asking him what advantage he reaped from the superiority he had amongst his own people (for he was a captam, and our mariners called him king), he told me, to march at the head of them to war Demanding of him further, how many men he had to follow him? he showed me a space of ground to signify as many as could match in such a compass, which might be four or five thousand men, and putting

the question to him whether or no his authority expired with the war? he told me this remained that when he went to visit the villages of his dependence they plained him paths through the thick of their woods by which he might pass at his ease All this does not sound very ill and the last was not at all amies for they wear no breedles

CHAPTER XXXI

THAT A MAN IS SOBERLY TO JUDGE OF THE DIVINE ORDINANCES

The true field and subject of imposture are things un known forasmuch as in the first place their very strange ness lends them eredit and moreover by not being subjected ness terms them errors and moreover in not being subjected to our ordinary reasons they deprive us of the means to question and dispute them. For which leason says Plato it is much more easy to satisfy the heavers when speaking of the nature of the god, than of the rature of men because the amorance of the auditory affords a fair and large career and all manner of liberty in the handling of abstrase things Thence it comes to pass that nothing is so firmly believed as what we least know nor any people so confident as those who entertain us with fables such as your alchemists judicial "strulogers fortune tellers and physicians and genus onne of to which I would willingly if I durst join a pack of people that take upon them to interpret and control the designs of God Himself pretending to find out the cause of every accident and to pry into the secrets of the divine will there to discover the incomprehensible motives of His works and although the variety and the continual discordance of events throw them from corner

¹ In Critias

I in Critis.

It must be bornern mind that not only in the time of Montagne
lut in the later days of Volume the general body of so called
phys. unever mere empirices and of infature —W. C. H.

And all that sort of people. —However Seat. 1.2.2.

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to corner, and to-s them from east to west, yet do they stul persist in their vain inquisition, and with the same pencil to pamt black and white

In a nation of the Indies there is this commendable custom, that when anything befalls them aims in any encounter or buttle, they publicly ask purdon of the sun who is their god as having committed an unjust action, always imputing their good or cycl fortune to the divine justice, and to that submitting their own judgment and Mason "Tis enough for a Christian to believe that all things come from God, to receive them with acknowledgment of His divine and instratable wisdom, and also thankfully to accept and receive them, with what face soever they may present themselves. But I do not approve of what I see in use, that is to seek to affirm and support our religion by the prosperity of our enterprises. Our belief has other foundation enough, without going about to authorize it by events: for the people being accustomed to such plansible arguments as these and so proper to the n taste, it is to be feared lest when they fail of success they should also stagger in their faith, as in the war wherein we are now engaged upon the account of religion those who had the better in the business of Rochelabeille making great brigs of that success, as an infallable approbation of their cause, when they came afterwards to excuse their misfortunes of Moncoulou and Jarvee, his come they were fatherly scourges and correction that they had act a people wholly at their mercy they make it manifestly enough appear, what it is to take two sorts of grist out of the same sack, and with the same mouth to blow hot and cold It were better to possess the vulgar with the solid and real foundations of truth. Tunn a nice mail bittle that was gamed under the command of Don John of Austraa a few months speed against the Turks, but it has also pleased God at other times to let us see as great victories at our own expense. In fine, its a hard matter to reduce divine things to our balance, without wa to and loving a great deal of the weight. And who would take upon him

² In 1569 ¹ In Mns 1569 "That of Lepants, October 7, 1771

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to give a reason that Arius and his Pope Leo the principal her is of the Arian heresy should die at several times of so lik and strange deaths (for being withdrawn from the has man n by a graping in the bowels they both of them suddenly gree up the ghost upon the stool) and would u rivate this divine vengeance by the orcumstances of the place mucht as well add the death of Heliographalus who was also slain in a house of office. And indeed Irenaus was involved in the same fortune. God being pleased to show us that the good have something else to hope for and the wicked something else to fear than the fortunes or misfortunes of this world manages and applies the c according to His own occult will and pleasure and deprives us of the means foolishly to make thereof our own profit And those people abuse themselves who will pretend to dise into these mysteries by the strength of human reason They never _ive one hit that they do not receive two for it of which St Augustine makes out a great proof upon his Tis a conflict that is more decided by strength of memory than by the force of reason to content ourselves with the light it Tleases the sun to communicate to us by virtue of his rays and who will lift up his eve to tall in a greater let him not think it stranos if for the reward of his pre-umption he there lose his sight. Ques hominum priest serie consilium Dei s'aut quis poterit cognare quid velit Dominus

CHAPTER XXXII

THAT WE ARE TO AVOID PLEASURES EVEN AT THE EXPENSE OF LIFE

I had long ago ob erved most of the opinions of the ancients to concur in this that it is high time to die when there is more ill than good in living and that to preserve

Who amongst men can know the counsel of God? or who can think a hat the will of the Lord is? --Sapic it in 13

hise to our own terment and meantemence, is contain to the very rules of nature as these old laws instruct us

> Η ζήτ αλιτως, ή θανέτι ενέσιμονως λαλόι το θιησκειι οις υπρα το ζήτ ότρει λοευισια το μη ζην εστα , η ζητ αθλιως ¹

But to push this contempt of death so far as to employ it to the removing our thoughts from the honours riches. dignities and other favours and goods, as we call them, of fortune, as it reason were not sufficient to persuade us to avoid them, without adding this new injunction I had never seen it either commanded or practised till this pissage of Seneca fell into my hands, who advising Lucilius a man of great power and authority about the emperor, to alter his voluntuous and magnificent way of living, and to retire himself from this worldly vanity and ambition, to some solitary, quiet and philosophical lite, and the other alleging some difficulties "I am of opinion," says he "either that thou leave that life of thme, or life itself, I would, indeed advise thee to the gentle way, and to untie, rather than to break the knot thou hast indiscretly knit. provided, that if it be not otherwise to be untied, thou resolutely break it. There is no man so great a coward that had not rather once fall than to be always falling " I should have found this counsel conformable enough to the Stoical roughness but it appears the more strange for being borrowed from Epicuius, who writes the same thing upon the like occasion to Idomeneus And I think I have observed something like it, but with Christian moderation amongst out own people

St Hilvr. Eviden of Poetaers, that famous enemy of the Anan herear, being an Strut, had intelligence thither sent him, that Albri his only daughter whom he left at home under the eg; and tuntion of her mother, was cought in marriage by the greatest nobleman of the country, as long a virgin virtuously brought hip, fair, rich, and in the flower of hir age, whereupon he wrote to her (as appears upon record), that she should remove her affection from all the

^{1 &}quot;Either tranquil life, or happy death—It is no'll to die when life is we'ngsome—It is better to die than to live imperible'— Stongus, Serm vx. 2 Ep., 22

pleasures and advantages proposed to her, for that he had in his travels found out a much greater and more worthy fortune for her a busband of much greater power and magnificence who would present her with robes and jewels of mestimable value wherein his design was to dispossess her of the appetite and use of worldly delights, to join her wholly to God, but the nearest and most certain way to this, being as he conceived, the death of his daughter, he never ceased by tows prayers, and onsons to beg of the Almighty that He would please to call her out of this world and to take her to Himself, as accordingly it came to pass, for soon after his return she died, at which he expressed a singular toy. This seems to outdo the other for a smuch as he applies himself to this means at the outset which they only take subsidiarily, and besides it was towards his only daughter But I will not ount the latter end of this story though it be from my purpose, St Hilery's wife having understood from him how the death or their daughter was brought about by his desire and design and how much happier she was, to be removed out of this world than to have stayed in it concerned so vivid an apprehension of the eternal and heavenly beatitude that she begged of her husband with the extremest importunity to do as much for hir and God at their joint request shortly after calling her to Hun, it was a death embraced with singular and mutual content

CHAPTER XXXIII

THAT FORTUNE IS OFLENTIMES OBSLEVED TO ACT BY THE BULES OF BEASON

The meanstancy and various motions of Fortune' may reasonably make us expect she should present us with all

¹ The term Fortum so often employed by Montangue and mprovages where he might have used that of Providence was constroit by the dectors who examined his Essays when he was at Rome in 1881 (See his Travels in 35 and 76)—W. C. H.

sorts of faces. Cen there be a more express act of justice than thes? The Duly of Valentines, having response to posen Advisor, Criptual of Circitor and whom Page Alexander VI, his father and himself, were to sup in the Vatreau, he sent be for, a bottle of possioned wine, and withing, tente order to the buttle to keep it very sair. Thepe being come force his some and culting for drink, the father supposing this wine hid not been so strict he recommended to his cut but only upon the account of the cyclellents, press intel it forthwith to the Page, and the dules famined had not maddled with his bottle, took also his cut, so that the father deal manichated upon the spot and the ron after having been long formated with schenes, was asserted to nother and not of the cycles of the property of the dules are presented in the father deal manichated upon the spot and the ron after having been long formated with schenes, was asserted to another and a work of truther.

Sometimes she seems to this upon us, just in the modd an after Morson or "Estric, of that time ensign to Momentar V indome, and Monsear of Laques, beathwant in the company of the Due d Assot being both particulars to the Sura of Founquiseles' sister' though of several partics fact of if fills out smongst fronter neighbours), the Soura de Laquejou on França en a mud to break a base in the bardegroom briving a mud to break a base on bonour of his new bride, went out to sharmen new St Omer, where the Soura (Fisher porting the strongs, tool, ham prisoner, and the more to illustrate his victors, the halv bernell was fain.

> "Conjuns ante coacta novi dimittere collum Quam veniens una atque altera ruisus liveins Noctibus in longis viidum saturasset amorem "4

—to request him of courtest, to deliver up his prisoner to her as he accordingly did, the gentlemen of Franco never denying anything to ladies

^{&#}x27;Ca sar Borger.—W C H
'Guiceardam, Stora d Italia, lib vi

Martin du Bellay Mem, u

"Compelled to abstant from embracing her new spouse in her

recompelled to abstant from embracing her new spouse in her

rine he fere two winters pass in succession, during their long
auchite had satiated her eager love"—CATULIUS, INNI SI

2'6 FOUR DESCRIPTIONS OR HAND TO POST I

Ds I not smitche mart for Consenting I fill in found if the rap of found in plant in the rap of found in the rap of the r

her son against her husband, had been lost had she come into the port she intended, being there had wast for by the enemy, but fortune, against her will, three her into another haven, where she landed in safety. And that made old who throwing a stone at a dop int and killed his mother-in-law, had he not reason to pronounce this verse,

Editroparon appen saldies per diverse 1

Icetes had contracted with two soldiers to full Timpleon at Adrama in Smily 2 These villains took their time to do it when he was assisting at a sagrifice, and thrusting into the eroud as they were making signs to one another that now was a fit time to do their business in steps a third, who with a sword takes one of them full drave over the pate, lays him dead upon the place and runs away, which the other seeing, and concluding himself discovered and lost, runs to the altar and begs for merey, promising to discover the whole truth, which as he was dome and laving open the full conspiracy, behold the third man, who being apprehended, was, as a murderer thrust and hauled by the people through the press towards Timoleon and the other most emment persons of the assembly, before whom being brought, he cries out for pardon, bleading that he had justly slun his father's murderer, which he also proving upon the spot, by sufficient writieses, whom his good fortune very opportunely supplied him withal, that he father was really killed in the city of the Leontines by that very man on whom he had taken his revenge, he was presently awarded ten Attic 1 mines, for having had the good fortune, by designing to revenge the death of his father, to preserve the lite of the common father of Sicily Fortune, tiuly, in her conduct surpasses all the rules of human prudence

But to conclude as there not a direct application of her action; bounty, and purly mainfeath discovered in this action? Ignature the father and Ignation the son being processived by the trainwise of Bone, resolved upon this generous act of initial landness, to fall high the hands of one

 [&]quot;Portune has more judgment than we "-MEN ANDER
 Plutande Late of Timpleon, c. 7

³ The old Attie mina was seventy five drachings

on the real by that means to fructive and off at the crustive of a treaty and accordingly with their series between run full drive upon on another where forms is given by the points that they made the qualitative and the qualitative and the points of the points and rung with does much however to see free a run blup need to take the appetent makes to make their bloods were their they make those their type could read in marther in the derivact outlier of the could be a run marther in the derivace continuers out off both their bloods at once for young the settle fact landed a gather in this mall bound and their wounds pendentially the proposed of the discovered when in the last blood and run made of the discovered core before and continued of the discovered core other.

CHAPTER XXXIV

OF ONE DEPEND IN OUR CONFRAMENT

My father who for a man that had no other advantages than experience and his own natural parts was neverthele s of a very elerr judgment formerly told me that he once had thoughts of endersouring to introduce this practice, that then, might be in every city a certain place assigned to which such as stood in need of anything might repur and have their business entered by an officer appointed for that jurpose As for example I want a chapman to buy my pearly I want one that has pearly to sell such a one wants company to go to Paus, such a one secks a seriaut of such a outlity, such a one a master, such a one such an artificer, some inquiring for one thing, some for another every one according to what he wants And doubtless these mutual advertisements would be of no contemptible advantage to the public correspondence and intelligence for there are evermore conditions that hunt after one another and for want of knowing one another's occasions

leave men in very great necessity.

I have heard to the great shame of the age we live in-

that in our very sight the most excellent men for learning. died so poor that they had scarce bread to put in their mouths Lilius Gregorius Giraldu- in Itali, and Schastinnus Castalio m Germany and I believe there are a thousand men would have mysted them into their faunlies, with very advantageous conditions, or have relieved them where they were, had they known then wants. The world is not so generally corrupted, but that I know a man that would heartily wish the estate his ancestors have left him, mucht be employed, so long as it shall please fortune to give him have to enjoy it, to secure rare and remarkable persons of any kind, whom misfortune sometime a persecutes to the last degree, from the dangers of necessity, and at least place them in such a condition that they must be very hard to please, if they are not contented

My father in his demostic economy had this rule (which I know how to commend, but he no means to mutate), namely, that besides the day-book or memorial of household affairs, where the small accounts, payments and disbur-ements which do not require a scretary's hand, were entered, and which a steward always had in custody, he ordered him whom he employed to write for him, to keep a journal, and in it to set down all the remarkable occurrences, and duly memorials of the lustors of his house very pleasant to look over, when time begins to wear things out of inemory, and very useful sometimes to put us out of doubt when such a thing was begun, when ended, what visitors came, and when they went, our travels, absences, marriages, and deaths, the reception of good or ill news, the change of principal servants, and the like An ancient custom which I think it would not be anness for every one to revive in his own house, and I find I did very foolishly in neglecting it

CHAPTER XXXV

OF THE CUSTOM OF WEARING CLOTHES

Whatever I shall say upon this subject, I am of necessity to myade some of the bounds of custom, so careful has she been to shut up all the avenues I was disputing with my elf in this shivering season, whether the fashion of going naked in those nations lately discovered is imposed upon them by the hot temperature of the air as we say of the Indians and Moors, or whether it be the original fashion of mankind. Men of understanding forasmuch as all things under the sun, as the Holy Writ declares, are subject to the same laws, were wont in such considerations as these, where we are to distinguish the natural laws from those that have been imposed by man's invention, to have recourse to the general polity of the world, where there can be nothing coun terfest. Now all other creatures being sufficiently furnished with all things necessary for the support of their boing 1 it is not to be imagined, that we only should be brought into the world in a defective and inducent condition, and in such a state as caunot subsist without external and Therefore it is that I believe, that as plants, trees, and animals, and all things that have life, are seen to be by nature sufficiently clothed and covered to defend them from the maunes of weather.

Propterenque fere resonnes ant como sunt, hut sela, ant conchi , ant callo, nut cortice tectre,

so were we but as those who by artificial hight put out that at the day, so we by borrowed forms and fashions have destroyed our swin. And its plain enough to be seen, that the custom only which renders that impossible that other-

Montageness of the reason of with needle and thread —W. C. II. 2 " and that nor this reason nearly all thin, are clothed with what, or hear or shells or hard or some such thin, —Lett erres in 936.

wise is nothing so, for of those nations who have no manner of knowledge of clothing, some the situated under the same temperature that we are, and some in much colder chmates And besides, our most tender parts are always exposed to the air, as the eves, mouth now and cars and our country labourers like our ancestors in former times, go with then breasts and bellies open. Had we been born with a necessity upon us of wearing petitio its and brees has, there is no doubt but nature would have fortified those party she intended should be exposed to the fury of the seasons, with a thicker skin, is she has done the finger ends and the soleof the feet. And why should this seem hard to beheve I observe much greater distance Letwix ma habit and that, of one of our country boors, than betweet his and that of a man who has no other covering but his skin. How many men, especially in Turkey, go naked upon the account of devotion . Some one asked a Logger, whom he saw in his shirt in the depth of winter as brisk and from as he who goes multied up to the ears in fars how he was able to endure to go so "Why, sir," he answered, "ton go with your face bure. I am all rac." The Itahans have a story of the Duke of Florence's fool whom his master a slaing, how, being so thinky clad he was able to support the cold, when ht himself warmly wrapped up as he was was hardly able to do it . Why ' replied the fool, " use my recept to put on all your clothes you have at once and you'll feel no more cold than I' King Massimsa,' to an extreme old age, could never be prevailed upon to go with his head covered, how cold stormy, or rainy societ the weather might be, which also is reported of the Emperor Severus Herodotus tells us, that in the battles fought betweet the Egyptians and the Persians, it was observed both by himself and by others that of those who were left dead upon the field the heads of the Egyptians were without companion harder than those of the Persians, by reason that the last had gone with their heads always covered from their infines, first with biggins, and then with turbans, and the others always shared and hare King Agesilaus continued to a decrept age, to went always the same clothes in winter that he did

¹ Cicero, De Senectute, c. 10

m summer Co ar vays Snetomus marched always at the head of his army tor the most part on foot with his head here whether it was ram or sunshme and as much is said of Hannibal

2+2

Tum vertice nudo
Lucipere in ano imbre- collique ruinam

A Venetiin who has long lived in Pegu, and has lately returned thence writes that the men and women of that kingdom though they cover all their other parts go always bare-toot and ride so too and Plato very carnestly ad vices for the health of the whole body to give the head and the feet no other clothing, than what nature has be stowed. He whom the Poles have elected for their king 4 since ours came thence, who s is indeed one of the greatest princes of this age never wears any gloves and in winter or whatever weather can come never wear, other cap abroad than that he wears at home. Whereas I cannot endure to go unfuttoned or united, my neighbouring labourers would think themselves in chains, if they were so braced Varro as of opinion that when it was ordained we should be bare in the presence of the gods and before the magic trate it was so ordered rather upon the score of health and to mure us to the muries of the weather than upon the account of reverence and since we are now talking of cold and Frenchmen use to wear variety of colours (not I m) self for I seldom wear other than black or white in min tation of my father) let us add another story out of Captain Martin du Bellas who affirms that in the march to Luxen bourg he saw so great frost that the munition wine was cut with hatchets and wedges and delivered out to the soldiers by weight and that they carried it away in baskets and Ovid

Vina nec han ta men, sed dat i frusta lubinit

¹ Plutarch in Vita
² In Vita c ^{5S}

² Bareheaded he marched in snow exposel to pouring rain and the utmost rymar of the weather ——Sixtus Tratect 12.0

⁴ Stephen Bathory 1 Tra Stephen Bathory and not Heart III

Flim At Hat Aven 6 In 1243 Marin da Belles M(m. hs v fol 478

[&]quot;They men then out of the cust returns the form of the cash and is given out not in cups but in bit. —Over Trist in 19 23

At the mouth of the lake Meetis, the frosts are so very sharp, that in the very same place where Mithudates' hentenant had fought the enemy dry-foot and given them a notable defeat, the summer following he obtained over them a naval victor) The Romans fought at a very great disadvantage, in the engagement they had with the Carthaginians near Placentia, by reason, that they went to the charge with then blood fixed and their limbs numbed with cold, whereas Hampbal had caused great fires to be dispersed quite through his camp to warm his soldiers, and oil to be distrabuted amongst them, to the end that anoming themselves, they might render their nerves more supple and active, and fortify the pores against the violence of the air and freezing wind, which raged in that season '

The retreat the Greeks made from Babylon into their own country is famous for the difficulties and calamities they had to overcome, of which this was one that being encountered in the mountains of Armenia with a horrible storm of snow they lost all knowledge of the country and of the ways, and being driven up, were a day and a night without eating or drinking, most of their cattle died, many of themselves starved to death, soveral struck blind with the driving hail and the glittering of the snow, many of them manned in their fingers and toes, and many stiff and motionless with the extremity of the cold, who had yet their understanding entire -

Alexander saw a nation where they bury then fruit-trees m winter, to protect them from being destroyed by the

frost and we also may see the same

But so far as clothes go, the King of Mexico changed four times a day his apparel, and never put it on again, employing that he left off in his continual liberalities and rewards, and neither pot, dish, nor other utensil of his kitchen or table was ever served twice

¹ Laty, vx 54 2 Xenophon, Fxp of Cyrus, 1v 5 2 Quintus Cartias, 111 3

941

CHAPTER XXXVI

OF CATO THE YOUNGER

I am not guilty of the common error of judging another by myself I easily believe that in another's humour which is contrary to my own and though I find myself engaged to one certain form I do not oblige others to it as many do but helieve and apprehend a thousand ways of brying and contrary to most men, more easily admit of difference than uniformity amongst as ' Ins frankly as am one would have me discharge a man from my humours and principle, and consider him according to his own particular model Though I am not continent myself I neverthele sincerely approve the continence of the Feuilians and Capuchus and highly commend their way of hving insinuate myself by imagination into their place and love and honour them the more for being other than I am very much desire that we may be judged every man by him self and would not be drawn into the consequence of common example. My own weakness nothing alters the esteem I ought to have for the force and vigour of the who deserve it . Sunt qui mihil suadent quain quod "e Crawling upon the slime of the ımıtan posse confidunt earth I do not for all that cease to observe up in the clouds the minitable height of some heroic souls deal for me to have my judgment regular and just, if the effects cannot be so and to maintain this sovereign part at Last free from corruption tis something to have my will right and good where my legs ful me. This age wherein

There are all per male a thing but a ber they believe they con amount them else -Citi to De Orit r . 7

I am not so exel with this common errour to judge of etters a corling to what I am my affer I am case to lel thing lift run from my selte. Though I I engaged to cut! I to not the the vorlivatout & every man lath Anil I hale and come use a that a language of life contrary to the co. 11 m -tr -1 torio el 1613 p 113

we live, in our part of the world at least as grown so stupid, that not only the everuse, but the very imagination of virtue is defective and seems to be no other but college urgon

"Virtutem verby putant, ut

"Quam vereri doborent, etiani si percipere non possent "" 'Tis a gewgaw to hang in a cabinet, or at the end of the tongue as on the tip of the ear, for ornament only. There are no longer virtuous actions extent, those actions that carry a show of virtue have yet nothing of its essence, by reason that profit glory, fear, custom, and other suchlike foreign causes put us on the way to produce them. Our justice also, valour courtesy may be called so too, in respect to other, and according to the face they appear with to the public, but in the doer it can by no means be virtue, because there is another end proposed, another moving cause. Now virtue owns nothing to be here but what is done by herself and for herself alone

In that great battle of Platres, that the Greeks under the command of Pausanus gained against Mardomus and the Persons, the conquerors according to their custom, coming to divide amongst them the glory of the exploit, attributed to the Spartan nation the pre-emmence of valour in the engagement The Sportage, great judges of virtue when they came to determine to what particular man of their nation the honour was due of having the best behaved himself upon this occasion, found that Aristodemus had of all sett input the occasion, found that resonance had of an others hazarded his person with the greatest braver. Lut did not however, allow him one prize, by reason that his virtue had been incited by a desire to clear his reputation from the reproach of his miscarringe at the business of Thermopyle, and to die bravels to wipe off that former blemish

Our judgments are yet sick, and obey the humour of our deprayed manners. I observe most of the wits of these

[&]quot; "They thin words virtue, as they think mere wood a sacred grove"—Hower, Jp., 1 6, 31

prehend "-Cicrno, Inst. Quert. 1 2

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times pretend to ingenuity by endervouring to blemish and darken the glory of the bravest and most generous actions of former ages putting one vile interpretation or another upon them and forging and supposing vain causes and motives for the noble things they did a mighty subtlety undeed! Give me the greatest and most unblemished action that ever the day beheld and I will contrive a hundred plangible drifts and ends to obscure it God knows who ever will stretch them out to the full what diversity of ima, es our internal wills suffer under They do not so maliciously ; by the censurers as they do it ignorantly and

rudely in all their detractions The same pains and hience that others take to blemish and bespatter these illustrious names I would willingly undergo to len l them a shoulder to raise them bigher These rare forms that are culled out by the consent of the wisest men of all ages for the world s example I should not sticl to augment in honour as far as my invention would permit in all the circumstances of favourable inter pretation and we may well believe that the force of our invention is infinitely short of their ment. This the duty of good men to portray virtue as beautiful as they can and there would be nothing wrong should our passion a little transport us in favour of so sacred a form. What these people do on the contrary they either do out of makee or by the vice of confining their belief to their own capacity or which I am more inclined to think for not having their sight strong clear and elevated enough to concerve the splendour of virtue in her native purity as Plutarch complans that in his time some attributed the cause of the vounger Cato's death to his fear of Casar at which he seems very angry and with good reason and by this a man may guess how much more he would have been offended with those who have attributed it to ambition Senseless people! He would rather have performed a noble just and generous action and to have had ignominy for his reward than for glory That man was in truth a pattern that nature chose out to show to what height human vn tue and constancy could arrive

But I am not capable of handling so rich an argument and shall therefore only set five Latin poets together con todam, in the pears of Cato and, mealentally, for their even tes. Now, a will shit atch child will pulse the two first, in comparison of the others a little list and Lugang the third more vizorous, but occultives in the extravations of his warm force, he will then thank that there will be reson for our or two gradations of mixinton to come to the fourth and meaning to the pith of that, in will list up has hands in admiration a coming to the list the first his some space (but a special table will sweet rant to be falled up by any familiar with he will be astounded, he will not know where he is

And here is a wonder we have far more posts than judges and interpreters of postry, it is easier to write it than to understand it. There is indeed a certain low and moderates ort of postry, that a man may well shough judge by certain rules of art, but the true, supreme and divine passy is also, all rules and reason. And who yer discerns the beauty of a with the most assured and most steady sight ters no more than the quick reflection of a flish of lightmin, it does not exercise but rivishes and overwhelms our judgment. The fury that processes him who is able to tenetrate into it wounds yet a third man by he iring him repeat it, his a loudstone that not only attracts the mode, but also infuses into it the virtue to attract others And it is more explicitly in initiat in our the itres, that the sucred inspiration of the Muses, having first stored up the poet to anger, sorrow, hatred and out of himself, to what ever they will does moreover by the poet possess the notor, and by the actor consecutively all the speciators So much do our passions hang and depend upon one another'

Postry has ever had first power over me from a child to transparace and transport me had this virid scattum it that is natural to me, has been variously handled by viriety of forms, not so much higher or lower (for they were ever the highest of ever, kind) as differing in colour First, a gry and sprightly fluxney, afterwards, a lofty and penalizating subblety, and lattle, a mature, and constant

The longum intervalian of Virgil +W (II and All these images are taken from Plato's Ion

vigour Their names will better express them. Ovid, Lucan, Viral

But our poets are beginning their career Sit Cate, dum vivit, some vel C .- are m sjor,"1

savs one

"Et mysetum devicta morte, Latonem,""

save the second And the third, speaking of the civil wars betweet Cosar and Pomney.

"Victrix causa dus placuit sed victa Catom 3

And the fourth upon the praises of Casar,

· Et caneta terrarum subacta, Preter atrocem ammum Catonis'

And the master of the choir after having set forth all the great names of the greatest Romans, ends thus

"His dantem jura Cutonem ""

CHAPTER XXXVII

THAT WE DAUGH AND CRY FOR THE SAME THING WHEN we read in history that Antigonus was very much

displeased with his son for presenting him the head of King Pyrrhus bis enemy, but newly claim fighting against hum and that seeing it, he went ' and that René. Duke

[&]quot; Let Cate, whilst he live, be greater than Ce-ar - Martisis,

vi 32 And Cato invincible, death being over one '-Minibil's

^{3 &}quot;Heaven approves the conquering cause, but Cate the conquered -Lucia, 1. 128 "And conquered all but the indominable mind of Cate -HOP ICE Od if 1 23

Cato myin, laws to all the rest -A vern vin 670 5 Pluturch, Late of Pyrrhus.

CHAP ZXZVII J FOR THE SAME THIN

of Lorwane, also lamented the death of Cluvles, Duke of Burgundy, whom he had himself defeated, and appeared in mourning it his funeral and that in the battle of d'Auray (which Count Montfort obtained over Charles de Blose, his competator for the duchy of Brittany), the conqueror meeting the dead body of his enemy, was very much afflicted at his death, we must not presently cry out,

> "L con avven, clic l' ammo et scuna Sun passion sotto 'l contrario manto, Ricopre con la vista or'chiara, or'bruna.' "

When Pomper's head was presented to Casar, the historice feell us, 'that he turned awas his fact, as from a soil and unpleasing object. There had been so long an intelligence and society betwrit them in the management of the public affurs, so great a community of fortunes, so many mutual office, and so near an alliance, that the countenance of his ought not to suffer under any ministrytest, or to be suspected for either false or counterfact, as this other seems to believe

"Tutumque putavit
Jun bonus esse socer, lucrymas non sponte cadentes,
Effudit, gemitusque expressit pectore is to, ""

for though it be true that the greatest part of our actions are no other than visor and disguise, and that may sometimes be true that

" Hwred: fletus sub persona rasus e-t," s

yet, in judging of these accidents, we are to consider how much our souls are oftentimes agrated with divers pissions. And as they say that in our bodies there as a congregation of divers humours, of which that is the sovereign

Before Nancy in 1477 September 29, 1364
"And thus it happens that the mind of each yeals its passion

under a different appearance, and beneath a similing visage, gav beneath a sombre air —PELLARCH 'Pintarch, Jule of Cesur, e 13 'Maid now be thought it safe to play the kind father in law

he shed forced tears and from a jos full breast sent forth sighs and grouns. —LUCAN, ix 1037

"The heirs tears behind the mask are sindes"—P011tits

Synts apad belleum, vvn 14

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which according to the complexion we are of, is commonly most predominant in us so, though the soul have in it divers motions to give it agitation, yet must there of necessity be one to overrule all the rest, though not with so necessary and absolute a dominion but that through the flexibility and meanstancy of the soul, those of less author rity may upon occasion reassume their place and make a little "ally in turn. Thence it is, that we see not only children, who innocently obey and follow nature, often laugh and cry at the same thing but not one of us can boat what journey soever he may have in hand that he has the most set his heart upon, but when he comes to part with his family and friends, he will find something that troubles him within and though he refrain his tearyet he pure his foot in the stirrup with a sad and cloudy countenance And what gentle flame soever may warm the beart of modest and well-born virgins yet are they fain to be forced from about their mothers' necks to be put to bed to their husbands, whatever this boon companion is pleased to eav

> 'Estne novis nupti- odio Venus' anne parentum Fra-trantur ialea gaudis lachermuhs Dertim thalami qu'es intra limina fundint' Non ita me divi, vera gemunt juverint' '

Noether is it drange to lancest a person dead whom a man would by no means should be alive. When I rattle my man, I do it with all the metito I have, and lead him with no feigned, but downingth real curies, but the best being over, if he should stand in need of me, I should be very read to do him good for I in atmity turn the leaf. When I call him call and covorsh, I do not pretend to estable those titles upon him for ever, neather do I thinh I give myself the he in calling him an honest follow pre-online fafer. No one quality congressee us puried and universally Wury in not the sign of a feel to talk to one's self there would hardly be a day or hour wherean J might not be

^{1 &}quot;Is Venus really so alarming to the new made bride or does she hone by oppose to her provide regions; the terrs she so alarm dunit sheds on emerging the mightal chamber." No, by the gods, the eare no true terrs.—Cyrrille S, byn. 15

heard to grumble and mutter to myself and against myself. "Confound the fool!" and yet I do not think that to be ms definition Who for sceing me one while cold and presently very fond towards my wife, believes the one or the other to be counterfested, is an ass Nero, taking leave of his mother whom he was sending to be drowned, was nevertheless sensible of some emotion at this farewell. and was struck with horror and pity 'Tis said, that the light of the sun is not one continuous thing, but that he darts new rate so thick one upon another that we cannot parceive the intermission

> " Largus coun liquidi fons luminis a therms sol, Irrigat assidue culum e indore recenti. Suppeditatque novo confestim humae lumen "

Just so the soul variously and imperceptibly darts out her Dassions

Artabanus coming by surprise once upon his nephew

Xerxes, child him for the sudden alteration of his countenance. He was considering the immeasurable greatness of his forces passing over the Hellespont for the Greenn expedition he was first seized with a pallutation of joy, to see so many millions of men under his command, and this appeared in the gaiety of his looks but his thoughts at the same instant suggesting to bim that of so many lives, within a century at most there would not be one left, he presently knit his brows and grew sad, even to tears

We have resolutely pursued the revenge of an injury received, and been sensible of a singular contentment for the victory , but we shall weep notwithstanding for the victory, though, that we shall weep there is nothing altered in that but the soul looks upon things with another eye and represents them to itself with another kind of face, for everything has many faces and several aspi et s

Relations, old acquaintance, and friendships, possess our imaginations and make them tender for the time,

i "Exhaustless source of hound light, the etherest sun, mundates the heavens with splendour, ever renewing itself, still replacing its rais with new rays "-Lucurrius, v 282

according to their condition but the turn is so quick that tis gone in a moment

' Nil adeo fieri celari ratione y ideitir, Quam si mens bera proposat et inchoat i pea. Ocus ergo ammus quam res se perciet ulle, Ante oculos quorum in prompta natura videtur

and therefore if we would make one continued thing staff this succession of pressons we deceive ourselves. When Timologal laments the murder he had committed upon so mature and generous deliberation he does not lament the liberty restored to his country he does not lament the tyrant but he laments his brother one part of his duty is performed, let us give him derve to perform the other

CHAPTER XXXVIII

OF SOLITUDE

Lax us pretermit that long comparison between the active and the solitary life and as for the fine supray with which armitten and arcanes pallade their vices there we not been also been also been been also been appeal to thousand or the problem and appeal to thousand or we may have been appeal to thousand or we may be the problem and the strength of the problem and the strength of the supray to the contrast they do not rather supray to stage and the problem and the supray to the contrast they do not rather supray to stage of the problem and the supray to the contrast the problem and the supray to the contrast the problem and the problem and the problem and the supray to the problem and the problem and the supray to the problem and the probl

¹ Nothing therefore so prompt as the soul when it propounts anothing to be done and begins to do it. It is more notice than inviting, a hich we see in making — Duorptine in 183.

This is the calegram passed by Jucan on Cato of Utica in a second of the se

much seek as elbow-room? A man may do well or ill every-where but if what Bins says be true, that the greatest part is the worse part, or what the Preacher says there is not one good of a thousand,

"Ben outpe bom purgo va sust totidem quo" Thebarum porta, vel divitis ortin Nili,

the contagion is very dangerous in the crowd. A man must either imitate the vicious or hate them both are dangerous throngs, either to resemble them because they are mun; or to hate many because they are unresembling when they are cautious that these who emburk with them in the same bottom, be neither dissolute blasphemers no vicious other ways, looking upon such society as unfortu-uate And therefore it was that Bias pleasantly said to that they may not know you are here in my company "" And of more pressing example, Allaquerque rate to in the Indies for Emmanuel, King of Portugal, in an extruse peril of shipwrech took a young boy upon his shoulders, for this only end that, in the soriety of their common danger, his innocence might serve to prote thim, and to recommend him to the divine favour, that they might get series to shore. The not that a was man may not live everywhere content, and be alone in the very rowd of a pulue but if it be kft to his own chose, the schoolman will tell you that he should fly the very sight of the crowd he will column to, if need by but if it be referred to him, he will choose to be alone He cannot think langelf suffine wil choose to re most the causes and a three accounts rid of tree if he must yet contend with it in other men. Charondas punished those as evil men who were convicted of keeping ill complany. There is nothing so unisociable and sociable, as man, the one by his vice, the

Diogenes Lacrins, in vita "Good men tre scarce" we could hardly recken up as many as there are gates to Thebes, or mouths to the Nile "-JULEY L., Sat , xm 26

Sencea Ep , 7
Diodorus Siculus, \u00e4

[·] Diogunes Lacrinis, in vit of

other by his nature. And Antisthenes in my opinion did not give him a satisfactory answer who reproched him with frequenting ill comprise, by saving that the physicians had well enough amongst the me. For if they contribute to the bettle of the sick, no doubt but by the contagon continual sight of and familiarity with discuss, they must of necessity impure their own.

Now the end I take it is all one to bre at more lessure and at one cases but mon do not always take the right way. They often think they had totally taken larte of all business when they had only cachanged one employment for another then a kittle less trouble in governing a private family than a whole langdom. Wherever the mind is perplected it is in an entire disorder and domestic employments are not less troublesoms for being kess important. Moreover for haring shaken off the court and the exchange, we have not taken leave of the principal vestations of the

Non locus effus late Daris arbiter aufert

umbition avaince irresolution fear and mordinate desires do not leave us because we forsake our native country

> Et Post equitem sedet atra cura

they often follow us even to cloisters and philosophical schools not deserts nor caves bur shirts nor fasts can discussing us from them

Heret laters lethalis arundo

One telling Socrates that such a one was nothing improved by his travels. I very well believe it said he for he took hunself along with him.

Diogenes Lacrius Infe of Antisthence Review and prindence not a price viti a commanding view of the great ocean banish care —However Eq. 1 2 and 3 Black care sits behind the lowerman —However Od in

Black care sits behind it e Jorseman —HORAGE Od in 4 The ratual slaft stocks in the vounded side —ANSID in 73 Seneca Ed 104

"Quid terras alio calentes Sole mutamn." patria quia exsul Se quoque tugit ""

If a man do not first discharge both humself and his mind of the loarden with which he finds himself oppressed, motion will but make if press the harder and sit the heavier, as the I dding of a ship is of less encumbrance when fast and bestowed in a settled posture. You do a selt man more harm than good in removing him from place to place, you fix and establish the discusse by motion, as stakes sink deeper and more fairly into the earth by being moved up and down in the place where they are designed to straid Therefore, it is not enough to get remote from the public, 'its not enough to get remote from the public, 'its not enough to shart the soil only, a man must fire from the popular conditions that have taken possession of his soul, he mat sequester and come again to himself.

"Rup jone vincula, these Nam heetate cans notion arraph attained ith, Quain tight, a collo tradition puts long centers."

We still carry our fetters along with us "The not an appealate these times and the large what it is the large and the large what it is the large who we will be a large what it is the large who we will be a large what it is the large who we will be a large what it is the large who we will be a large what it is the large what is the larg

appointe liberty we ver cast back a look upon what we have left behind us, the fancy is still full of it

Atque penciula tune ingratis insimuundum ?
Quanta consemiumt hominem capedim sves
Sollievimo erro * quantique perinde timorca ?
Quida e siperin , sparentia, ne petulania, quantas
Elitenunt cladea * qual luvia, destingque **3

Our disease hes in the mind, which cannot escape from itself,

itself,

"Why do we seek climates warmed by another sun! Who is the man that hy fleeing from his country, can also fice from his.

rie men that m needing from me country can also be those manself *—Mr vex, 0d', in 16, 18 2 "You sai, perhaps you have broken your chain the dag who after long efforts has broken his chain, still an his flight drags a heavy portion of it after him "—PERSUS, 5at, v 178

after long efforts has ordern in senting action in the large and heavy portion of it after him ""-Persists, Set , v 150 mbyts and dangers must we mear in spite of all our efforts! How many before an interest how must reprose, follow upon in each leed passing: "

What destruction befale us from pride, bust, netulant anger What cycle was from huvury and sloth!"—Lughtrius, v 43-48

· In culpa est unmus qui se non effugit anquam

and therefore is to be called home and confined within utable that is the true solitude and that may be enjoyed even in populous cities and the courts of kings though more commodiously apart

Now space we will attempt to live alone and to vary all manner of conversation amongst men let us so optate that our content may depend wholly upon ourselves let us dissolve all obligations that ally us to others, let so obtain this from ourselves that near live alone in good earnest and the at our case too

Stilps having escaped from the fire that consumed the city where he lived and wherein he had lost his wife children goods and all that ever he was master of Demetrius Poliorcetes seeing him in so great a ruin of his country appear with a serene and undisturbed county nance asked him if he had received no loss? To which he made answer No and that thanks be to God nothing was lost of his? This also was the meaning of the philosopher Antisthenes when he pleasantly said that men should furnish themselves with such things as would float and might with the owner escape the storm and certainly wise man never loses anything if he have himself When the city of Nola was runed by the barbarians Paulinus who was bishop of that place having there lost all he had and hunself a prisoner prayed after this manner O Lord defend me from being sensible of this loss for Thou knowest they have jet touched nothing of that which is nune ' The riches that made him rich and the goods that made him good were still kept entire. This it is to make choice of treasures that can secure themselves from plunder and violence and to hide them in such a place into which no one can enter and that is not to be betraved by any but ourselves Wives children and goods must be had and especially health by him that can get it but we are not so to set our hearts upon them that our hap piness must have its dependence upon them we must

Horace Ep 1 14 13 The citation is translated in the proceding pressure

Senect Ep Diogenes Laertius vi 6

reverse a backshop, wholly our own and entuely tree, wherem to settle out true liberty, our principal solitude and retreat And in this we must for the most partentertain ourselves with ourselves, and so privately that no exotic knowledge or communication be admitted there, there to laugh and to talk, as if without wife children, goods, truin, or attendance, to the end that when it shall so fall out that we must lose any or all of these it may be no new thing to be without them We have a mind phable in itself, that will be company, that has wherewithal to attack and to defend, to receive and to give let us not then few in this solitude to languish under an uncomfortable vacuity

"In subs say take turb closes "

Virtue is satisfied with herself without discipline without words, without effects In our ordinary actions there is not one of a thousand that concerns ourselves. He that thou seest scrambling up the ruins of that wall, furious and transported, against whom so many harquebusshots are levelled and that other all over scars, pale, and fainting with hunger, and yet resolved rather to the than to open the gates to him, dost thou think that these men are there upon then own account? No, peradventure in the behalf of one whom they never siw and who never concerns himself for their pains and danger, but hes wallowing the while in sloth and pleasure, this other slavering, blem-eyed, slovenly follow, that thou seest come out of his study after midnight, dost thou think he has been tumbling over books, to learn how to become a better man, wiser, and more content? No such matter, he will there end his days, but he will teach posterity the measure of Plantus' verses and the true orthography of a Latin word. Who is it that does not voluntarily exchange his health, his repose, and his very life for reputation and glory, the most useless, fravolous and false com that passes current amongst us Our own death does not sufficiently terrify and trouble us, let us, moreover, charge ourselves with those of our wives children. and family our own affairs do not afford us auxiety enough,

[&]quot; In solitude, be company for thyself "-TIBULIUS, v. 13, 12.

I t us un lertal e those of our neighbours and friends still more to breef our brains and torment as

And gier grammed in meminian nuministituere nut Parare production signa no est bis

Solitule seems to me to wear the best favour in such as have already employed their most active and flourishing age in the world's service after the example of Thales We have heed enough for others let us at least live out the small remnant of life for ourselves. Let us now call in our thoughts and intentions to our-class and to our own ense and repose The no light thing to male a sure retrent it will be enough for us to do without mixing other enterprises Since God gives us lessure to order our removal let us make ready truss our bagrare take leave betime of the company and disentanche ourselves from those violent importunities that engage us el-ewhere and separate as from ourselves We must break the knot of our of livations Low strong

seever an I hereafter love this or that, but espouse nothing but ourselves that is to say let the remainder be our own but not so joined and so close as not to be forced away vithout flaving us or tearing out part of our whole. The greatest thing in the world is for a man to know that he is his own Tis time to wern ourselves from society when we can no longer add anything to it le who is not in a condition to lend must forbid himself to borrow. Our forces been to fail us let us call them in and concentrate them in and for ourselves. He that can cast off within himself and resolve the offices of friendship and company let him do it In this decay of nature which renders him useless burdensome and importunate to others let him take care not to be useless burdensome and importunate to himself Let him soothe and carees himself and above all things be sure to govern himself with reverence to his reason and conscience to that degree as to be ashamed to make a false step in their presence. Rarum est enim ut

 $^{^{-1}}$ Ah can any man discover of de use an 'thing dearer than he is to himself? Terence Add 1 1 13

satis se quisque vereatur "? Socrates? says, that boys are to cause themselves to be instructed, men to evercise themselves in well doing, and old men to retire from all civil and military employments, hyper at their own discretion. without the obligation to any office. There are some comploxious more proper for these precepts of retirement than others Such as are of a soft and dull apprehension, and of a tender will and affection not readily to be subdued or employed, whereof I am one, both by natural condition and by reflection, will sooner meline to this advice, than active and busy souls, which embrace all, engage in all, are hot upon everything, which offer, present, and give themselves up to every occasion We are to use these accidental and extraneous commodities, so far as they are pleasant to us, but by no means to lay our principal foundation there. 'tis no true one, neither nature nor reason allows it so to Why therefore should we, contrary to their laws, onslave our own contentment to the power of another . To anticipate also the accidents of fortune to deprive ourselves of the conveniences we have in our own power, as several have done upon the account of devotion, and some philosophers by reasoning, to be one's own servant to be hard, to put out our own eves to throw our wealth into the liver, to seck out grief, these by the misers of this life aiming at blas in another, those, by laving themselves low to avoid the danger of falling all such are acts of an

THYZZZ TAHO

render even their Inding away glorious and exemplars

"Tata et prevula laudo,
Quium et delenant, satis inter vila fortis
Yerum, ibi quid nolibis contingit et unctius, idea
Hos sapere, et solos uno bene vilera, quiutua
Consideriu minds inudata pecania villa '2

excessive virtue. The stoutest and most revolute natures

[&]quot;For its rurely seen that men have respect and reverence enough for themselves "-QUINTHIAN, x 7" Stobules Seem wh

When I run short, I land a humble and safe condition, content with little when things turn round, then I change an man and say that mone are use or know how to bue, but those who have plenty of money to lay out in channel villas. Horach, Ep., 1, 15, 42.

2.6

i gren deal I would core me turn will enough Tis enough form under fortune of frour to prepare moself for her listeness of home at mosels to her entition volf as far in a imagination can artch the ill to some as we a singulation can return the into come 2. We do it justs in lathings where we counterful war in the critical dim of pers. I do no think tree last she libble liber the late in parate and surfaces for knowing that h mad u of elland suver to sol when the con di un of his fortune allowed lime to do Il ave indeed ... be trepm u of him than it he heldened him If what he u d with lib rulity and m steration. I see the utino t limits of na urd neces its and cons lering a poor man begin, at my loor offten a m re pound and more h ithe then I may if air I put my If into his place and ott rust to dress me mend afor he mode and running in like manner over other example though I fancy death poverty contempt and sackress treating on my brels I easily resolve no to be affer hied forasmu has a less than I take them with so much rationce and am not willing to be have that a less understanding can do more than a greater or that the effects of precept cannot arrive to as area a height as those of custom. And knowing of how uncertain duration the e accidental conveniences are. I never forget in the height of all my enjoym nie to make it my chiefest prayer to Almichty God that he will please to render me content with myself and the condition wherein I am I see young men very gay and frolic who nevertheless keep a mass of pill in their trunk at home to take when they ve got a cold which they fear so much the le le cau e they think they have remedy at hand Every one should do in like manner and moreover if they find them elves subject to some more violent disease should furnish them salves with such medicines as may numb and stupefy the

par. The employment a man should choo e for such a life ought neither to be a laterious nor an unpleasing one otherwise its to no purpo e at all to be retired. And thus k-pends upon every one a liking and humour. Mine his pomining of complacency for husbander and each as lose it ought to apply themselve to it with moderation.

1 Diogenes Laertrus, iv 38

"Conentur who res, non se submuttere rebus! 1

Husbandry is otherwise a very service employment, as Sillust calls it, " though some parts of it are more causable than the rest, as the care of gardens, which Xenophon attributes to Cyrus, ' and a mean may be found out betweet the sorded and low application, so full of perpetual solicitude which is seen in men who make it their entire business and study and the stupid and extreme negligence, letting all things go at random, which we see in others

"Democrity pecus edit agellos

Cultaque, dum peregre est anunus a ne corpore velos "

But let us hear what advice the younger Phny' gives his friend Caninus Rufus upon the subject of solitude "I advise thee, in the full and plentiful retirement wherein thou art, to leave to thy hands the care of thy husbandry, and to adduct thy self to the study of letters, to extract from thence something that may be entirely and absolutely thine own " By which, he means reputation, like Ciccro, who says, that he would employ his solitude and retirement from public affairs, to acquire by his writings an immortal bfe s

" I sque adcone Seare tuum, milul est, misi te soure hoe, senat alter ""?

It appears to by reason, when a man talks of retiring from the world, that he should look quite out of himself These do it but by halves they design well enough for themselves when they shall be no more in it, but still they protend to extract the fruits of that design from the world, when absent from it, by a ridiculous contridiction

The imagination of those who seek solitude upon the account of devotion filling their hopes and courage with

[&]quot; Endeavour to make circumstance, subject to me, and not me subject to circumstances —Horvil, Ip, 1, 1, 19, whose texts however, is, "It min res, nor me rebus subjungere conor"

² Cathine, c, 4

[.] Devocritus cattle cat be corn and spoil his fields, while his

mind ranges abroad without the bods — Hor ict, Ep., 1 12, 12 5 L. al . 7 "Is all thy learning nothing, unless another knows that thou knowest" - Persius, Set, 1 23

e remark of divine promises in the other life is much mor-ranionally found d. They propose to themselves God in infinit of pict in goodness and power the soul has there herewithal at full liberty to safrate her desires afflictions as I suffering turn to their advantage being undercope for h acquisition of sternal health and joy death is to be with I and longed for where it is the passage to so perfect a condition the asperits of the rules they impose upon them thes is immediately softened by custom and all their carnal appetitus baffled and subdued by refusing to humour and feed them the e beme only supported by use and exercise This sole end therefore of another happy and immortal life is that which really merits that we should abandon the pleasures and conveniences of this and he who can really and constantly inflame his coul with the andour of this vivid faith and hope erects for himself in solutide a more "oluptuous and delicious life than any other sort at living whatever

Neither the end then nor the means of this advice pleases me for we often fall out of the frying pan into the fire This book employment is as painful as any other and as great an enemy to health which ought to be the first thing considered menther ought a man to be allured with the ple sure of it which is the same that destroys the frugal the avarations the voluntums and the ambitious man The sa es give us caution enough to beware the treachery of our derres and to distinguish true and entire pleasures from such as are mixed and complicated with greater pain For the most of our pleasure say they wheedle and care s only to strangle us like those theres the E vertians called Philistip of the headache should come before drunkennes we should have a care of drinking too much but pleasure to Jecove us marches before and conceals her train Books are plea ant but if I bemy over studious we impair our health and woll our good humour the best paces we have let us give it over I for my part am one of those who

Of Plant to Pufu

This plotding occupation of bookes, a painfull as any oil er an las rest un enemie cuto health, which ought principally to be considered. And a man stould not suffer him electobe my cycled the plea are be take in them.—Proprio edit 1013 p. 122

think, that no fruit derived from them can recompense so great a loss As men who have long felt themselves weakened by indisposition, give themselves up at last to the mercy of medicine and submit to certain rules of hving, which they are for the future never to transgress, so he who retires, wenry of and disgusted with the common way of living, ought to model this new one he enters into by the rules of reason and to institute and establish it by premeditation and reflection. He ought to have taken leave of all sorts of labour what advantage soever it may promise and generally to have shaken off all those passions which de-turb the tranquility of body and soul and then choose the way that best suits with his own humour

"I nusquisque sua novent tre via

In husbandry, study, hunting, and all other everoses, men are to proceed to the utmost limits of pleasure, but must take heed of engaging further, where trouble begins to mix with it. We are to reserve so much employment only as is necessary to keep us in breath and defend un from the meanveniences that the other extreme of a dull and stund laziness brings along with it. There are sterile knotty sciences chiefly hammered out for the crowd let such be left to them who are engaged in the world's service. I for my part care for no other books, but either such as are plea ant and case, to amuse me, or those that comfort and instruct me how to requiate my life and death

"Taritam with is interreptate salutices, Curantem, quidquid dignum sapienti bonoque est "2

Wiser men having great force and vigous of soul may propose to themselves a rest wholly spiritual but for me who have a very ordin my soul, it is very newspary to souport myself with bodily conveniences, and age having of late deprived me of those pleasures that were more acceptable to me, I instruct and what my appetite to those that remain, more suitable to this other season. We ought to

Properties, lib ii 25, 38 Montaigue tran-lates the passage in the preceding paragraph 2 " Silently meditating in the healthy groves, what best becomes

a ware and honest man '-Horaca, Ep , 1 4, 4

hold with all our force, both of hands and teeth, the use of the pleasures of life that our years, one after another, snatch away from us

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"Carpamus duleia , nostrum est, Quod vivis, ciuis, ci manes, et fabula fies "

Now, as to the end that Plmy and Ouero propose to us, of glory, 'tis minutely wide of my account. Analytion is of all others the most centrary harmour to solutine, glery and repose are things that cannot possibly rabshut now and the rune place. For so much as I understant, these have only that arms and legal desangaged from the crowd, their soul and intention remain engaged behind more than extra

"Tun , vetule, curreulis alients colligis esca- *2

they have only retired to take a better leap, and by a stronger motion to give a brisker charge into the crowd Will you see how they shoot short? Let us put into the counterpoise the advice of two philosophers of two very different sects, writing, the one to Idomeneus, the other to Lucilius, their friends, to retire into solitude from worldly honours and affairs "You have," say they, "hitherto lived swimming and floating, come now, and die in the harbour, you have given the first part of your life to the light, give what remains to the shade It is impossible to give over business, if you do not also quit the truit, therefore disengage yourselves from all concern of name and clory . 'tis to be feared the lustre of your former actions will give you but too much light, and follow you into your most private retreat Quit with other pleasures that which proceeds from the approbation of another man and as to your knowledge and parts never concern yourselves, they will not lose their effect if yourselves be the better for

[&]quot;Let us pluck life's sweets, 'its for them we live by and by we shall be ashes, a ghost, a there subject of talk —PIRSUS, Scal. v. 151
2 "Dost thou, old man, collect food for others cars." —PLERUS.

Sat, 1 22.

Lipicurus and Seneca See Seneca Ep., 21, who cites a passage from the Letter of Epicurus to Idomeneus, differing from that given by Diogenea Lacritus

THE CHAP TEXTILITY OF CHILD them Remember him, who being asked why he took so-

much pains in an art that could come to the knowledge of but few persons? 'A few are enough for me,' replied he, 'I have enough with one, I have enough with never an one" He said true, you and a companion are theatre enough to one another, or you to yourself Let the people be to you one, and be you one to the whole people - "Tis an unworthy ambition to think to derive glory from a man's sloth and privacy you are to do like the beasts of chase, who efface the track at the entrance into their den' You are no more to concern yourself how the world talks of you, but how you are to talk to yourself Retire yourself into yourself, but first prepare yourself there to receive yourself at were a folly to trust yourself in your own hands, if you cannot govern yourself . A man may muscarry alone as well as in company Till you have rendered vourself one before whom you dare not trip, and till you have a bashfulness and respect for yourself, 'Oliversentur species honeste animo, 's present continually to your imagination Cito, Phoeion, and Aristides in whose presence the fools themselves will hide their faults, and make them controllers of all your intentions should these deviate from virtue, your respect to those will set you right, they will keep you in the way to be contented with yourself. to borrow nothing of any other but yourself, to stay and fix your soul m certain and limited thoughts wherein she may please herself, and having understood the true and real goods, which men the more enjoy the more they understand, to rest satisfied without desire of prolongation of life or name" This is the precept of the true and natural philosophy, not of a boasting and priting philosophy, such as that of the two former

¹ Sencen, Ep., 7 2 Idem, Ep., 7, ascribes these words to Democritus 2 Idem, Ep., 65 4 Idem, E

^{&#}x27; Idem, Ep , 25 "Let just and honest things be ever present to the mind '-

CICERO, Tuer Quare, in 22 * Pluny the younger and Cicero

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CHAPTER XXXIX.

A CONSIDERATION UPON CICERO

One word more by way of comparison between these two There are to be gathered out of the writings of Cicero and the younger Plmy (but little, in my opinion resembling his uncle in his humours) infinite testimonies of a beyond measure ambitious nature, and amongst others, this for one, that they both, in the sight of all the world, soheit the historians of their time not to forget them in their memoirs, and fortune, as if in spite has made the vainty of those requests live upon record down to this age of ours. while she has long since consigned the histories themselves to oblivion But this exceeds all meanness of spirit in persons of such a quality as they were to think to derive any great reasons from bubbling and prating, even to the publishing of their private letters to their friends and so withal, that though some of them were never sent, the opportunity being lost they nevertheless presented them to the light with this worthy excuse that they were unwilling to lose their labours and lucubrations not very well becoming two consuls of Rome sovereign magistrates of the republic that commanded the world, to spend their leisure in contriving quaint and elegant missives, thence to gain the reputation of being versed in their own mother tongues.1 What could a pitiful school-

1 "Creare writing to Lucacius, Ep., 12, hib v and Pliny to Tacitus, Ep , 33, hb vo , with the most remarkable difference that the first earne the desired his friend not to attach him eli scrupulously to the rules of but boldly to leap the horners of truth in his favour "Te plane etran atque etran rugo ut et ornes ca vehementus ctium quam fortas e sentis et in ea leges historia negligus whereas Plint declares expres h, that he does not desire Tacitus to give the least offence to the truth, "Quanquam non exigo ut et honeste factis ventas sufficit. One would have thought that Youtaume should, in justice to Plun, have distinguished him from Circro in this particular -Coste.

meeter have done worse whose trade it was therein to get a lung? If the acts of Xenophon and Gesen had not far transcended them eloquence, I scarce believe the would ever have taken the pains to have written them, they made it their business to recommend not their spetising but them doing. And could the perfection of elequence have added a lustre, suitable to a great personage, certuinty Scipio and Lutius had never resigned the honour of tient concluse, with all the luxius was and elegances of the Lutiu hongue, to an African slave, for that the work was thurs, it betwith and excellence sufficiently delate, Telence hamself confesses as much, and I should tile it ill from an one that would discosses me of that blat.

Tis a kind of mockers and offence to extol a man for qualities mish comits, his condition, though otherwise commendable in themselves, but such as ought not, however, to be his chief talent, as if a man should commend a king for being a good printer, a good washitect a good marksman. or a good runner at the ring commendations that add no honom, unless mentioned altogether and in the train of those that are properly applicable to him, namely, justice and the science of governing and conducting his people both in peace and war At this rate agriculture was an honour to Cirus and cloquence and the knowledge of letters to Charlemagne I have in my time known some. who by writing have acquired both their titles and fortune disown their apprentaceship, comput their style and affect ignorance in so vulgin a quality (which also our nation holds to be raiely seen in very learned hands) and to seek a reputation by better qualities Demosthenes' companions in the embissy to Philip, extolling that prince as hand-some, eloquent, and a stout drinker. Demosthenes and, that those were commendations more proper for a woman, an advocate, or a sponge than for a king

> " Imperet bellante prior, jacentem Lenis in hostem"

Pintarch, Life of Demosthenes c 4

^{2 &}quot;In the fight, overthrow your enemy, but be mereiful to him when fellen! -HORAUL, Carm Sac., v 51

'Tis not his profession to know either how to hunt or to dance well,

Ombunt causas alm continue mentus
Describent radio et fulgentia a lora dicent
llie regere mapeno populos sejat

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Plutarch says moreover, that to appear so excellent in these less necessary qualities is to produce witness against a man's self that he has spent his time and applied his study ill, which ought to have been employed in the acquisition of more necessary and more useful things So that Philip. lying of Macedon, having heard that great Alexander his son sing once at a feast to the wonder of the best musicians there Art not thou ashamed said he to him, to so a so well? ' And to the same Pinlap a musician, with whom he was disputing about some things concerning his art ' Heaven forbid our said he, ' that so gir it i mis fortune should ever befall you as to understand these things better than I ' A king should be able to answer as Inhi crites did the orator who pressed upon him in his inve the after this manner 'And what art thou that thou brivest it at this rite? art thou a min at arms, irt thou in archer art thou a pikeman ' 'I am none of all this. but I know how to command all thes ' And Auto there's took it for an argument of bitle value in Ism may that he was commended for playing excellently well up in a flute I know yers well that what he is any one dwell upon

Throw very well tracked in 2 of the min one dark them the language of mix exist. I full either in great deal he would exi mothing its ned-so much to the after like state for large language. I make the more often not be set to do it obligable. Indicate I can much the carteel of many classes where so there means other writers divine more verifications among not to that it, and how will critically see yellow they write his sevent finings much more metral or at all continuous documents upon her yellow from the 1 obtain the note.

¹ Liteller plead at the latter beautiful apper and place of the first latter to the first pullifier. I this not latter to the first late of the first late of the late.

I should trebly multiply the volume And how more stories have I settlered up and down in this book, that I ould touch upon, which should any one more currently several into, they would find matter enough to produce infinite cessars. Neither those stories nor my quotations always severe simply for example authority, of ornament, I do not only recard them for the use I make of them the curry cometionse basides whit I apply them to, the sect of a more rich and a bolder matter, and semestimes collaterally, a more delivate sound both to myself who will say no more about it in this place, and to others who shall be of my humon?

But returning to the spetling virtue. I find no great choice letwist not knowing to spetl an utiling but ill, and not knowing to speak anything but well. "Non est ornamentum viulc concumits "." The sags set bit us that as to what concerns knowledge, 'its nothing but plato-ophy, and and as to what concrns effects, 'tim tending but virtue, which is generally proper to all degrees and to all ordertime is something like this in these two other pulso-

sophers," for they also promise eternity to the letters they write to their friends but 'tis after another manner, and by accommodating themselves, for a good end, to the vanits of another, for they write to them that if the concern of making themselves known to future ages, and the thirst of glory, do yet detain them in the management of public affurs and make them fear the solitude and retirement to which they would persuade them, let them never trouble themselves more about it, for smuch as they shall have credit enough with posterity to insure them that were there nothing else but the letters thus written to them, those letters will render their names as known and famous, as their own public actions could do . And besides this diffe rence, these are not idle and empty letters that contain nothing but a fine juigle of well-thosen words and delicate coucled phrases, but, rather, replete and abounding with grand discourses of reason, by which a man may render him-self not more eloquent, but more wise, and that instruct us

^{1 &}quot;Symmetrical neutross of style is no manly ornament"— SENECA, Ep., 115

^{*} Epicurus and Seneca. * Senec

^a Seneca, Ep., 21

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not to speak but to do well. Away with that eloquence that enchants us with itself and not with actual things!

unless you will allow that of Cicero to be of so supreme a persection as to form a complete body of itself

And of him I shall further add one story we read of him

to this purpose wherein his nature will much more mani testly be laid open to us He was to make an oration in public and found himself a little straitened in time to make himself ready at his ease when Eros one of his slaves brought him word that the audience was deferred till the next day at which he was so ravished with joy that

he enfranchised him for the good news

Upon this subject of letters I will add this more to what has been already said that it is a kind of writing wherein my friends think I can do something and I am willing to confess I should rather have chosen to publish my whimsies that way thun any other had I had to whom to write but I wanted such a settled intercourse as I once had to attract me to it to raise my funcy and to support me To to traffic with the wind as some others have done and to forge vain name, to direct my letters to in a serious sub rect. I could never do it but in a dream being a sworn enemy to all manner of falsification. I should have been more diligent and more confident bad I had a judicious and miluloent friend whom to address than thus to expose my self to the various judgments of a whole people and I am deceived if I had not succeeded hetter. I have naturally a humorous and familiar style but it is a style of my own not proper for public business but like the language I speak too compact aregular abrupt and singular and as to letters of ceremony that have no other substance than a fine cor texture of courteous words I am wholly to secl neither faculty nor relish for those tedious offers of service and affection, I believe little n them from others and I should not forgive myself should I say to others more than I myself believe Tis doubtless very remote from the prevent practice for there never was so abject and service prostitution of tenders life soul devotion adoration vassal slave and I cannot tell what as now all which

^{&#}x27; Platuch Apothegras art Cicero

expressions are so commonly and so indifferently posted to and fro by every one and to every one that when they would profess a greater and more respectful inclination upon more just occasions, they have not wherewithal to express I mortally hate all an of flattery, which is the cause that I naturally fall into a shy rough, and crude way of speaking, that, to such as do not know me, may seem a little to relish of disdain I honour those most to whom I show the least honour and where my soul moves with the greatest checifulness, I easily forgot the cerumonies of look and gesture, and offer myself faintly and bluntly to them to whom I am the most devoted methniks they should read it in my heart, and that the expression of my words does but injure the love I have concerved within welcome, take leave, give thanks, accost, offer my service, and such verbal formulaties as the ceremonious laws of our modern civility enjoin, I know no man so stupidly unprovided of language as myself, and I have never been employed in writing letters of tayour and recommendation, that he, m whose behalf it was written, did not think my mediation cold and imperfect. The Italians are great printers of letters, I do believe I have at least an hundred several volumes of them, of all which those of Annihal Caro seem to me to be the best If all the peper I have sumbbled to the lades at the time when my hand was really prompted by my passion were now in being, there might peradventure, be found a page worthy to be com mumcated to our young mamoratos, that are besotted with that full I always write my letters post-haste -so precipitately that though I write intolerably ill, I rather choose to do it myself, than to employ another, for I can find none able to follow me and I never transcribe any I have accustomed the great ones who know me to endure my blots and dashes, and upon paper without fold or margin Those that cost me the most pains, are the worst, when I once begin to draw it in by head and shoulders, 'tre a sun that I am not there I fall too without premeditation or design , the first word begets the second, and so to the end of the chapter The letters of this age consist more in fine edges and prefaces than in matter Just as I had rather write two letters than close and fold up one, and

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always assign that employment to some other so when the real husness of my letter is despitched I would with all my heart trunsfer it to another hand to add those long harangues offers and prayers that we place at the bottom and should be glad that some new custom would discharge and should be grad that some new custom would discharge us of that trouble a also of superscribing them with a long ribble row of qualities and falles which for fear of mustakes I have often not written at all and especially to mon of the long robe and finance there are so many new offices such an infinite dispensation and ordering of titles onices such an minime dispension and ordering of these of honour that its hard to set them forth wight yet being so dearly bought they are neither to be mistaken nor omitted without officine. I find the same fault likewise with loading the fronts and title pages of the books we commit to the press with such a cluster of titles

CHAPTER XL

THAT THE RELISH OF GOOD AND EVIL DEPENDS IN A GREAT MEASURE UPON THE OPINION WE HAVE OF THEM

MEN (says an ancient Greek scutt nee) are tormented with the opinions they have of things and not by the things themselves It were a great vivor; obtained for the relief of our miserable human condition could this proposition be established for certain and true throughout. For if erils have no admission into us but by the judgment we ourselves make of them it should seem that it is then in our own power to despise them or to turn them to good If things surrender themselves to our mercy why do we not convert and accommodate them to our advintage? If what we call evil and torment is neither evil nor torment of itself but only that our fancy gives it that quality it is in us to change it and it being in our own choice if there be no constraint

upon us we must certually he very strange fools to take arms for that sale which is most officiarite to us, and to give sickness, want, and contempt a latter and runssons thats if it be in our power to give them a pleasant relish, and if, fortune simply providing the matter, 'tis fou is to give it the form. Now, that what we call evil v not so of itself, or at least to that degree that we make it in did that it depends upon us to give it another taste and complevion (for all comes to one), let we examine how that can be maintained

If the original being of those things we fear had power to lodge itself in its by its ewn authority, it would then lodge itself able, and in like inviror, in all, for men are all of the same land, and are ving in great, and less proportions, are all provided with the same utensits and instruments to concerve and to judge but the diversity of opinions we leave of those things elearly evidences that they only enter us by composition, one person, peruly nature, admits them in their true being. But it thousand others give them a new and contrary being in them. We hold death, poverty, and pain for our principal centers, now, this death which some repute the most disadful of all dreadful things, who does not know that others call it the call secure furbour from the starms and timpests of life the soverein good of nature the cole support of his-try, and the common may prompt remedy of all cuits? And as the one expect swith fear and trombing the others support it with grater asso than life. This blade complains of its facility

"Mors ' utin'm paydos y its subducere nolles Scd virtus te sula daret ""!

But let us lear these boastful courages Theodorus an sweed Li sumahus who therefeed to kill him, "Tho will do a byne fut" sand he, "to a rrea at the fonce of a canthardes." The majority of philosophers are observed to have either purposel, antaquated or hastened and assisted, there own death. How many ordinary spehs do we bee led to exception, and that not to a "miple detth, but mixed with

^{1 &}quot;O death: I would have ther spare the coward, and that valour alone should ment thee "--LUCAN, 1 790 2 Creero, Tusc. Out., 1 40

shame set I in time with gen sous forments apparent such that through firm ourse, or natural singlets that i man can discover no charge from the relative addition, of this, therefore to fiftee common in the least to the first common material to test other firm of singing procedum, and after single from a wine time settler sometimes salt in much pit and limbing to the information quite as well as Sounds-On that the sweet claim good probabilities to the information of the fallowing to the gallows told the materials.

On that the a were leading to the gallows fold them there must not take him through such a street last a merchant when law I the is should street him to the way for an old delt. Another fold the hangman he must not found its nik for four of milling him build be was so taklish. At the reas were I has confessor who promised him he should that they supersthout Lord. Do join gathen sufflew in near in for I for my part key fast to diventify the graph of the property of the superstructure of the form of the fast to diventify the graph of the form of the fast to diventify the graph of the fast to diventify the fast

he mane man for I for map and the p fast to divende the image celled for drails, and the han man having drails first said his would not drails after him for four of eathern, some overl disease. Everytook has heard the table of the Pracial to whom bein, upon the hidder this presented a common wanch tellin, him (as our heave would save his lift, he having a while, considered her and per civing that the halled. Come the up the up said his heb harp. And these tell another terror of the same

kind of a fellow in Denmark who being condemned to love his heal and the like condition leng proposed to him upon the saffell refused it by reason the garl they offered him had hellow cheeks and too sharp a nose \ \ servant at Toulouse leme accused of heresy for the sum of his belief referred himself to that of his master a soung student presence with him choosing rather to die than suffer him self to be persuaded that his master could err We real that of the inhal stants of Arras when Louis XI took that city a great many let themselves be hanged, rather than they would say God save the King And amongst that mean soule lrace of men the buffoons there have been some who would not leave their fooling at the very moment of death. One that the banoman was turning off the lauder cued Launch the galley an ordinary saving of his Another whom at the point of death his friends had laid upon a bed of straw before the fire the physician asking

him where his pain lay "Betwirt the bench and the fire" and he, and the priest, to give him extreme unction, groping for his feet which his pain had made him pull up to him, "You will find them," said he, ' at the end of my legs " To one who being present exhorted him to recommend himself to God "Why, who goes thather " said he, and the other replying "It will presently be vourselt, if it be His good pleasure" "Shull I be sure to be there by to morrow mght?" said he "Do but recommend yourself to Him," said the other, "and you will soon be there" "It were best then," said he, 'to carry my recommendations myself "

In the kingdom of Naranga to this day, the wives of their priests are buried abre with the body of their husbinds; all other wives are burnt at their bushind's funerals, which they not only firmly but cheerfully undergo At the death of their king, his wives, and concubines, his favourites all his officers and domestic servants who make up a whole people, present themselves so guly to the fire, where his body is burnt that they seem to tale it for a singular honour to accompany their master in death During our late war of Milan, where there happened so many takings and actakings of towns, the people, impatient of so many changes of fortune took such a resolution to die, that I have heard my father say, he there saw a list taken of five-and-twenty masters of families who made themselves away in one week's time an incident somewhat resembling that of the Xanthians who, being besieved by Brutus, precipitated themselves-men women, and children-into such a furious appetite of damg that nothing can be done to exide death which they did not to avoid life, insomuch that Brutus had much difficulty in

saving very few ' Every opinion is of force shough to cause itself to be espoused at the expense of life. The first aticle of that valuant oath that Greece took and observed in the Median war, was that every one should comer exchange life for death than their own laws for those of Persia. What a world of people do we see in the wars betweet the Turks and

[&]quot; Only fifty were swed "-PEUTAPCH, Life of Britise, c S

he Greek rith rembrace recorded ath than uncurrent is them by the hint of laptisms. An example of relating ort failing a removable

I Castile having buni hel the Jer out of th ir I mit ion: John king of Portugal in con leration of eacht crosses a head sold them are reat into his for " e riven limit of time upon confition that the citie fixed coming pexture they should be gone and he to furnish them with shipping to transport them into Africa. The limited dar came, which once lapsed they were given to un berstand that such as were aft rwards found in th kin lom should remain slaves we all to revery stenderly provided and those who embarked in them were rudely and villamo isly us d b the seamen who besides other in light tie kep them crursing upon the sea one while forwards and another in twarls till they had spent all their provisions and wer constrained to but of them at so dear a rite and so lorg without that they set them not on shore till they were all stripped to the very shirts. The news of this inhuman usage boing brought to those who remained hand the greater part of them resolved upon slavery and some made a show of changing religion Emanuel the succes or of John being come to the grown fir t set them at liberty and afterwards altering his mind ordered them to depart his country assigning three ports for their pas age He hoped says Bishop Osorius no contemptable Latin historian of these later times, that the favour of the lib rtv he had given them having failed of converting them to Christianity vet the difficulty of committing themselves to the mercy of the marmers and of abandoning a country they were now habitinted to and were grown very rich in to go and capo e themselves in strange and unknown n gions would certainly do it But finding himself deceived in his expectation and that they were all resolved upon the voyage he cut off two of the three ports he had promused them to the end that the length and incommodity of the pas age might reduce some or that he might have oppor tunits by crowding them all into one place the more con ventently to execute what he had designed which was to force all the children under fourteen years of age from the arms of their fathers and mothers to transport them from

their sight and conversation, into a place where they might be instructed and brought up in our religion. He says that this produced a most horrid speciacle. The natural affection betwint the parents and their children, and moreover their zeal to their ancient belief, contending against this violent decree, fathers and mothers were commonly seen making themselves tway and by a yet much more ingorous example precupitating out of love and compassion their young children into wells and pats to avoid the severity of this law As to the remainder of them, the time that had been prefixed being expired for want of means to transport them they again returned into slavery Some also turned Christians upon whose faith, as also that of their posterity, even to this day, which is a hundred years since, few Portuguese on yet rely, though custom and length of time are much more powerful counsellers in such changes than all other constructs whatever In the town of Castelnaudari, fifty heretic Albugeois at one time suffered themselves to be burned alive in one fire rather than they would renounce their opinions ' Quoties non modo ductores nostri " says Cicero, ' 'sed universi etiam exercitus, ad non dubiam mortem concurrerunt." I have seen an intimate friend of mme run headlong upon death with a real affection, and that was rooted in his heart by divers plausible arguments which he would never permit me to disposses him of and upon the first honourable occasion that offered itself to him, precipitate himself into it without any manner of visible reason, with an obstinute and ardent desire of dving have several examples in our own times of pulsons, even young children, who for fear of some little inconvenience have despatched themselves And what shall we not fear. says one of the ancients' to this purpose if we diend that which cowardice itself has chosen for its refuge

Should I here produce a long catalogue of those of all sexes and conditions and sects, even in the most happy ages, who have either with great constancy looked death in the face, or voluntarily sought it and sought it not only to avoid the calls of this life, but some purely to avoid the

 $^{^{-1}}$ "How often have not only our leader , but whole armies, run to a certain and maintest death ' -Tuse~Quas , i ~372 Sentea, Fp. 70

advantage

satisfy of living and others for the hope of a bett really ton I what I should never basedone. Any the number is a mante that in truth I should have a better burgan mt tor kin up those who have feared it. This one th af re shill serve for all Perrho the philo or her being one day in a loat in a very great ten post allowed to those b san the most affra-hied allow him and encouraged them I the ex imple of a bog that was there nothing at all concerned at the storm. Shall we then dure to say that this drinted of reson of which is so much boist and upon the amount of which we think our elves masters and emperors over the rost of all creation was given us for a torment . To will ten I serves the I now ledge of things if it renders us more unmanly " if we there) a lose the tran quillity and repose we should error without it? and if t the us into a worse condition than Pyrrhos hog . Shall we employ the understinding that was conferred u, on us for our createst good to our own run setting ourselveagainst the deagn of nature and the universal order of things which intend that every one should make use of the faculties members and means he has to his own lest

But it may perviventure be of sected against me your rule is true enough as to what concerns death. but whit will you say of indigence? What will you moreover any of the which Aristophis Hieronimus and most of the riggs have reported the worst of exils and those who have demed it by word of mouth have however confe sed it in effect Posiclourus being extremely tornsented with a sharp and painful disease. Pompeius came to visit him excusing houself that he had taken so unseasonable a time to come to hear him discourse of philosophy The gods forbid said Posidomus to lum that pun should ever have the pover to hinder me from talking and thereupon fell immediately in on a discourse of the contempt of pain but in the meantime his own infirmity was playing its a ret and plagued hou to purpose to which he cried out Thou mavest worl thy will pun and torment me with all the tower thou hast but thou shalt never make me say that

^{*} Do ene Laertms ix 68

thou art an evil." This story that they make such a dutter withal, what has it do d. I fain would know with the contempt of pain. He only fights it with words, and in the meantme, it the shootings and dolours he felt did not move him, with did he interrupt his discourse. Why did he have him, with did he interrupt his discourse. Why did he carly be did so great a thing in following the confess it and excel 2 All does not here consist in the magnatum, our fances may work upon other things but here the cortain science that is playing its part, of which our sense themselves are unders.

"Qui ma sunt ven, intic queque falsa sit crims " 1

Shell we persuide our skins that the jorks of a singageably table us, or our tast ot inta a potion of alse as m in de Granes? Pyrtho's hog is here in the same producament with us, he is not afrued of death "its true, but if von bat him be will err out to some purpose. Shall we force the general law of nature which in ever lung creature under heaven is seen to tremble under pun? The very trees seem to grow under the blows the receive. Death is only fell by reason, forasmuch as it is the motion of an instant,

"Aut but, out veniet | whilest prosents in illa " Morsque minus pieno, quam mora mortis, habit, "

a thousand beasts, a thousand men, are sooner dead than threatened. That also which we principally patend to fear in death is print, its ordinary forerunner yet if we may behave a holy father, "malaim morrors non fact, may quod sequitur mortein". And I should ret say, more probably, that nother that which goes before nor that which follows afte, is at all of the appurtuances of death.

We excuse ourselves falsely and I find by experience

^{1 &}quot;Winch, if they be not true, reason itself must be wholly false too — LLCRITIUS, v. 486 2 "Detth has been, or will come there is nothing of the present

in it '-LSTIENVE DE IN BOFTIF Sature

"The delay of death is more pumful than death itself --

OVID Ep. Armeine to Theseus, v 42 ""The not death that is the end, but that which follows it '---ST AUGUSTN, De Carl Day, 111

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that it is rather the impatience of the imagination of death that makes is impatient of pain, and that we find it doubly griveous as it thirestens us with death. But reason accuss ing our cowardne for fearing a thing so sudden, so inevitable, and so insensible, we take the other as the more eccessible pretence. All alls that earry no other danger along with them but simily the evils themselves we treat as things of no danger—the toothache or the gout, painful as they are, ret being not reputed mortal, who readons them in the eathlogue of dissenses?

But let us presuppose that in death we principally regard the pam, as also there is nothing to be feared in poverty, but the miseries a brings along with it, of thirst, hunger, cold, heat, watching, and the other inconveniences it makes us suffer, still we have nothing to do with anything but pan I will grant, and very willingly, that it is the worst incident of our being (for I am the man upon earth who the most bates and avoids it, considering that bitherto I thank God, I have had so little traffic with it), but still it is in ub, if not to annihilate, at least to lessen it by patience, and though the body and the reason should mutany, to maintain the soul, nevertheless, in good condition Were it not so, who had ever given reputation to virtue, valour, force, magnanimity, and resolution . where were their parts to be played, if there were no pain to be defied " Avida est periculi virtus " Were there no lying upon the hard ground, no enduring, armed at all points, the meridional heats, no feeding upon the flesh of horses and asses, no seeing a man's self hacked and hewed lo pieces, no suffering a bullet to be rulled out from amongst the shattered bones, no sewing up, cauterising and searching of wounds by what means were the advan tage we covet to have over the vulgar to be acquired? 'Tis far from flying evil and pain what the sages say, that of actions equally good, a man should most covet to perform that wherein there is greater labour and pain "Non est cum hilaritate, nec lascivia, nec risu, aut 1000, comite levitatis, sed sepe etiam tristes firmitate et constantia sunt

[&]quot; "Course is greedy of danger -Spaces De Providention

beatt". And for this reason it has ever been impossible to persuade our forefathers but that the victories obtained by dint of force, and the hazard of war, were not more honomable than those performed in great security by stratagem or practice

"L etius est, quotics magno sibi constat honestum "2

Besides, this eaght to be our comfort, that naturally, if the pain be violent, 'its but short, and if long, nothing violent, "is gravis brevis, is longus, levis". Thou wilt not teel it long, if thou feelest it too much, it will either put an end to itself or to thee, it comes to the same thing, it thou canst not support it it will export thee "Memineris maximos morte finiri, parvos multa habere intervalla requetis, mediocrum nos esse dominos, ut si tolerabiles smt ferumus, sin minus, e vita, quum ea non placeat tanquam e theatro excamus". That which makes us suffer pain with so much impatience, is the not being accustomed to repose our chicfest contentment in the soul, that we do not enough selv upon her who is the sole and sovereign mistress of our condition. The body saving in the greater or less proportion, has but one and the same bent and bus, whereas the soul is variable into all sorts of forms, and subjects to herself, and to her own cannue. all things whatsoever, both the senses of the body and ill other accidents and therefore it is that we ought to study her, to inquire into her, and to rouse up all her powerful faculties There is neither reason, force, nor prescription that can anything prevail against her inclination and choice

more it has cost us' - Ltc in, in 404

Cicero, De Finib in 29

4 "Remember that the greatest pains are terminated by death,

^{2 &}quot;For men are not only happy by much and wentonness, by laughter and using, the companion of levity, but offtimes the graver 'ort reap felicity from their firmness and construct '-Citerro, D. Fund, p. 10 " "A good deed is all the more a satisfaction by how much the

that slighter name have long intermissions of repose, and that we are masters of the more moderate sort so that if they be tolerable we bear them if not we can go out of life as from a theatre where the entertainment does not please us '-Cicero D Finib , 1 15

Of so many thousands of biasses that she has at her dis losal let us give her one proper to our repose and conser-vation, and then we shall not only be sheltered and secured from all manner of moury and offence, but moreover gratifield and obliged, if she will with evils and offences. She makes her profit indifferently of all things, error, dreams erve her to good use as loyal matter to lodge us in safety and contentment "Tis plain enough to be seen that 'tis the sharpness of our mind that gives the edge to our pains and pleasures beasts that have no such thing, leave to their bodies their own free and natural sentiments and consequently in every kind very near the same, as appears by the resembling application of their motions. If we would not disturb in our members the jurisdiction that appertams to them in this, 'tis to be believed it would be the better for us and that nature has given them a just and moderate temper both to pleasure and pain, neither can it fail of being just being equal and common. But seeing we have cufranchised ourselves from her rules to give ourselves up to the nambling liberty of our own fancies, let us at least help to incline them to the most agreeable side Plate | fears our too vehemently engaging ourselves with pun and pleasure, torasmuch as these too much knit and ally the soul to the body whereas I rather, quite contrary, by ierson it too much separates and disunites them As an enemy is made more fierce by our flight, so pain grow proud to see us truckle under her She will surrender upon much better terms to them who male head against her a man must oppose and stoutly set himself against her. In returng and giving ground, we invite and pull upon ourselves the rum that threatens us. As the body is more firm in an encounter, the more stiffly and obstinately it applies itself to it, so is it with the soul

But let us come to examples which are the proper commodity for fellows of such feeble force as myolf, where we shall find that it is with pain as with stones that recure a brighter or a more languishing Justre according to the fool that are set in, and that it has no more room in us

CHAP ZL]

than we are pleased to allow it "tantum dolucrunt, quantum dolonbus se inseruerunt". We me more sensible of one little touch of a surgeon's lancet than of twenty wounds with a sword in the heat of fight. The pains of child-bearing, said by the physician and by God himself to be very meat, and which our women keep so great a clutter about-there are whole nations that make nothing of them To say nothing of the Lacedemonian women, what alteration can you see in our Switzers' wives of the guard saving as they trot after then husbands, you see them to-day with the child hanging at their backs, that they carried yesterday in their bellies? The countertest gipsies we have amongst us go themselves to wash them so soon as they come into the world in the first river they meet Besides so many loose weather as daily steal then children out in generation, as before they stole them in in conception that fan and noble wife of Sabinus, a patrician of Rome, for another's interest, alone, without help, without caving out, or so much as a groan, endured the bearing of twins 3 A poor simple boy of Lacedmmon having stolen a fox (for they more fear the shame of stundity in stealing than we do the punishment of the anavery), and having got it under his coat, rather endured the traing out of his bowels than he would discover his theft. And another offering inconse at a sacrifice, suffered himself to be burned to the bone in a coal that tell into his shere rather than disturb the ceremons. And there have been a great number, for a sole trial of virtue following their institutions, who have at seven years old endured to be whipped to death without changing their countenance And City to has seen them fight in parties, with fists, feet, and treth till they have fainted and sunk down, rather than confess themselves overcome "Nunquam naturam mos unceret, est enim ea semper invicta, sed nos, umbris, delicus otio, lunguore, desidia ammum infectinus opinionibus maloque more delinitum mollivinius" Every

[&]quot;They suffered so much the more, by how much the more that give way to suffering "-St Augustin, De Cout Des, 1 10 General in 16

Plutarch on Love, A. 34 Idem, Life of Lycurgus, c 14 Grafton would never conquer nature, for she is ever invincible,

one knows the story of Scavola, that having slipped into the enemy's camp to bill their general, and having missed his blow, to repair his fault, by a more strunge invention and to deliver his country, he boldly confessed to Persenna, who was the king he had a purpose to kill, not only his design, but moreover added that there were then in his camp a great number of Romans, his accomplaces in the enterprise, as good men as he, and to show what a one he himself was, having caused a pan of purning coals to be brought he saw and endured his arm to broil and reast, till the king himself, conceiving horror at the sight, commanded the pan to be taken away ! What would you say of him that would not vouchsafe to respite his reading in a book whilst he was under meision? of the other that persisted to mosk and laugh in contempt of the pams inflicted on him," so that the provoked cruelty of the everutioners that had him in handling and all the inventions of tortures redoubled upon him, one after another, spent in vain, gave him the burklers? But he was a philosopher But what! a gludiator of Casar's endured laughing all the while, his wounds to be searched, lanced and laid open "Ouis mediorns gladiator ingenitt" Ques vultum mutavit unquam? Ques non modo etetat, verum etam decubuit tarp ter? Ques, quum decubuisset, ferrum recipere jussas collum contraxit?' Let us bring in the women too Who has not heard at Paris of her that caused her face to be flaved only for the tresher complexion of a new skin. There are who have drawn good and sound teeth to make their voices more soft and sweet, or to place the other teeth m better order How man, exam-

but we have corrupted the mind with shidows, wantonies negligence, and sloth with opinions and corrupt manner-have rendered to effeminate and mean —Coppo Tuso Quos, v 27

¹ Lavy, n 12 2 Seneca Ep. 75
3 Had Montagene probably refers to Angarcha, whom hen

creen, trant of Copins had cut to neces
""What, even the least autable globator even so much as
uttered a groun" Which of them even so much as changed count
tonance. Which of them, tracking or even falling, did so 1, no.

mmonals. Which of them when he was down and commanded to receive the stroke of the sword, ever shrunk in his neck?—Cierfo Tune, Quæs, n. 17

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ples of the contempt of pain have we in that sex? What can they not do, what do they fear to do, for never so little hopes of an addition to they beauty?

> "Vellere quels cura est albo- a stirpe capillos, Et faciciii, dempta pelle, referre novam"

I have seen some of them swallow sun¹, ashes, and do their utimest to destroy their stomachs, to got pale complexions. To make a time Sprainsh body, what racks will they not endure of guiding and bracing, till they have notehes in their sides cut into the very quick, and sometimes to death.⁵

It is an ordinary thing with several nations at this day to wound themselves in good carnest to gain credit to what they profess of which our king relates notable examples of what he bus seen in Poland and done towards himself a But besides this which I know to have been imitated by some in France, when I came from that famous assembly of the Estates at Bloss, I had a little before seen a maid in Picardy, who to manifest the ardom of her promises, as also her constance, give herself with a bodkin she wore in her hair, four or five good lusty stabs in the arm till the blood gushed out to some purpose. The Turks give themselves great scars in honom of their mistresses, and to the end they may the longer remain, they presently clap fire to the wound, where they hold it an incicable time to stop the blood and torm the cientrice, people that have been evenitnesses of it have both written and sworn it to me But for ten aspers' there are there every day tellows to be found that will give themselves a good deep slish in the arms or thighs I am willing, however, to have the testimonies nearest to us when we have mo t need of them, for Christendom furnishes us with enough 'After the example of our blessed Guide, there have been many who have crucified themselves We learn by testimony very worthy of belief that King St. Louis were a hair-shirt till in his old age his confessor gave him a dispensation to leave it off, and that every Friday he caused his shoulders to be

A Turkish com, worth about a penny Jouville

^{1 &}quot;Who carefully plack out their gree hairs by the roots, and renew their faces by peeling off the old skin" — That 165, 1-8, 47 2 Heart III "And see De Thou, Hist Ibb lyin

drubbed by his priest with five small chains of non which were always curried about amongst his night account ments for that purpose

William our last Duke of Guienne the father of this Eleanor who has transmitted that duchy into the houses of France and England continually for ten or twelve years before he died wore a suit of armour under a religious habit by way of penance Fulke Count of Anjou went as far as Jerusalem there to cause himself to be whipped by two of his servints with a rope about his neck before the sepulchre of our Lord. But do we not moreover every Good Friday in various places see great numbers of men and women beat and whip themselves till they lacerate and cut the flesh to the very bones ? I have often seen it and tis without any enchantment and it was said there were some amongst them (for they go disguised) who for money undertool by this means to save harmless the religion of others by a contempt of pun so much the greater as the incentives of devotion are more effectual than those of avarice Q Maximus buried his son when he was a consul and M Cato his when prictor elect and L Paulus both his within a few days one after another with such a countenance as expressed no manner of grief I said once merrily of a certain person that he had disap pointed the divine justice for the violent death of three grown up children of his being on, day sent him for a severe scourge, as it is to be supposed he was so far from being afflicted at the accident that he rather tool it for a particular grace and tayour of heaven I do not follow these monstrous humours though I lost two or three at nurse if not without grief at least without repining and yet there is hardly any accident that pierces nearer to the quick I see a great many other occasions of somow that should they happen to me I should hardly feel and have despised some when they have befulled me to which the world have given so terrible a figure that I should blush to boast of my constancy Ex quo intelligitur non in natura sed in opinione, esse agritudinem ' 2 Oj mion is a powerful

Cicero Tu e Ques in 29
 By which one may understand that orief is not in nature but in opinion."—CICEPO Fuse. Quest, in 28

CHAP IL]

party, bold, and without measure. Whoever so greedily hunted after security and repose as Alexander and Cresar did after disturbance and difficulties? Teres, the father of Sitalces." wa wont to say that when he had no wars, he fancied there was no difference betwist him and his groom Cuto the consul, to secure some cities of Spun from revolt. only interdicting the inhibitants from wearing arms a great many killed themselves "terov gens, nullam vitam rati sine aimis esse" How many do we know who have forsaken the culm and sweetness of a quiet life at home. amongst then a quamtance, to seek out the horror of uninh thit ible deserts, and having precipitated themselves into so abject a condition as to become the scorn and contempt of the world have hugged themselves with the concert, even to affectation Cuidnal Borromeo, who died late's at Milan, amidst all the jollity that the air of Itali, his youth, buth, and great riches, invited him to kept houself m so anstere a way of hang that the same robe he wore in summer served him for winter too, he had only straw for his had and his hours of vacuacy from the affaire of his employment he continually spent in study, upon his knees, having a little bread and a glass of water set by line book, which was all the provision of his repost and all the time he spont in eiting

I know some who consentually have acquired both profit and advancement from cuckofelom of which the hare name

only affrights so many people

If the agent be not the most accessary of all our senses, text fews the most pleasant and most useful of all our members sean to be those of generation and vet a great many hare conceived a morth lattered agents them only for they that this very topleasant, and have deprecial themselves of them only for their value as much thought he of his eves that put them out. The generative and more sold sort of men look upon abundance of children as a grat to blessing. I, and some others than I as a great be neft to be without them.

¹ king of Thruce 2 Pintarch, Apothogus, 2 'A in ree people, who thought there was no life without war —Lave, even 17 1 In 1.84

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And when you ask Thales why he does not marry, he tells you, because he has no mind to leave any posterity behind him !

That our opinion gives the value to things is very manifest in the great number of those which we do, not so much prizing them as ourselves, and never considering either their virtues or their use, but only how dear they cost us as though that were a part of then substance, and we only repute for value in them not what they bring to us, but what we add to them By which I understand that we are great economisers of our expense as it weighs, it serves for so much as it weighs Our opinion will never suffer it to want of its value the price gives value to the diamond, difficulty to virtue, suffering to devotion, and guping to physic. A certain person, to be poor, firew his crowns into the same sea to which so many come, in all parts of the world, to fish for riches Epiculus says that to be rich is no relief, but only an alteration, of affairs In truth, it is not want, but rather abundance, that creates avarice. I will deliver my own experience concerning this affair I have since my childhood lived in three sorts of condi-

tions The first, which continued for some twenty years, I passed over without any other means but what were casual and depending upon the allowance and assistance of others, without stint but without certain revenue. I then spent my money so much the more cheerfully, and with so much the less care how it went, as it wholly depended upon my over-confidence of fortune I never hved more at my case. I never had the repulse of finding the purse of any of my friends that against me, having enjoined myself this necessity above all other necessities whatever by no means to fail of payment at the appointed time, which also they have a thou-and times respited, secing how careful I was to satisfy them, so that I practised at once a thrifty, and withal, a kind of alluring honesty I naturally feel a kind of pleasure in paying as if I ereed my shoulders of a troublesome weight and freed myself

² Amstronus

from an image of slavery, as also that I find a ravishing hand of satisfaction in pleasing another and doing a much action I except payments where the trouble of margamus and reckoning is required, and in such cases, where I can meet with nobody to ease me of that charge, I delay them, how scandalously and injuriously soever, all I possible can for fea of the wrangings for which both my hamon, and was of speaking are so totally improper and unfit There is nothing I hate so much as driving a bargun, 't's a mere traffic of cozenage and impudence where after an hour's chearening and dodging, both puries alandon their word and oath for fivepence profit or abatement Yet (always borrowed at great disadvantage for wanting the confidence to speak to the person myself, I committed my request to the persuasion of a letter, which usually is no very successful advocate, and is of very great advantage. to him who has a mind to deny I, in those days, more pocundly and freely referred the conduct of m. affans to the stais, than I have since done to my own providence and unigneest. Most good managers look upon it as a borride thing to live always thus in uncertainty and dipot consider, in the first place, that the greatest put of the world live so how many worthy men have wholly aban dened their own reviauties, and yet daily do it, to the winds, to trust to the miconstant favour of princes and of tertune? Creat rut above a unlime of gold more than be was worth, in debt, to become Chesar, and how many merchants have becaus then triff o by the sale of their taims, which they suit into the Indies.

"Tot per impotentia ireta?"!

In so great a meetly of develon as we see in these days we have a thousehed mid at chousing chieffer in sei rower commodismals enough, expecting every day their dimurcion the their efficient of theires. Secondly, they do not take motive that this verticate upon which they to much rely is not small best uncertain and it nations than hurard titel? I see misely as hear beyond two thousened crowns a year as if is stood close by me, for beyone that it is in

the power of chance to make a hundred breaches to poverty

through the greatest strength of our riches—there being very often no mean betwixt the highest and the lowest fortune-Lortuna vitrea est tum quum splendet, frangitur

and to turn all our barricadoes and bulwarks topsy turvy I find that by divers causes indigence is as frequently seen to inhabit with those who have estates as with those that have none and that peradventure it is then far less grievous when alone than when accompanied with riches These flow more from good management than from nevenue, "Fabor est sum quisque fortume," and an uneasy necessitous, busy rich man seems to me more miserable than he that is simply poor In divitus inopes quod genus egestatis gravissimum est "a The greatest and most wealth, princes are by poverty and want driven to the most extreme necessity, for can there be any more extreme than to become tyrunts and unjust usurpers of then subjects' woods and estates

My second condition of life was to have money of my own wherein I so ordered the matter that I had soon lud up a very notable sum out of a mean fortune . considering with myself that that only was to be reputed having which a man reserves from his ordinary expense and that a man cannot absolutely rely upon revenue he hopes to receive how clear soever the hope may be For what said I if I should be surprised by such or such an accident? And after such like vain and vicious imaginations would very learnedly, by this hoarding of money provide against all inconveniences, and could, moreover, answer such as objected to me that the number of these was too infinite that if I could not lay up for all I could, however do it at least for some and for many Yet was not this done without a great deal of solicitude and anxiety of mind I

^{1 &#}x27; Fortune is glass in its greatest brightness it breaks -I very one is the maker of his own fortune -Sullest De Repub Ord , 1 1

Poor in the midst of riches, which is the worst of poverties -Seveca Jr 74

CITAL SATES

kept it very close and though I dare talk so boldly of miself, never spoke of my mours, but inlests, as others do, who being rich, pretend to be poor, and being poor, pre-tend to be rich, dispensing their consciences from ever telling sincerely what they have a ride ulous and shameful prudence Was I going a journey - methought I was power enough provided and the more I leaded for elf with money the more also was I lorded with fear, one while or the dauger of the rosas, another of the fidelity of him who had the charge of my bigging of whom as some others that I know, I was never sufficiently seeme if I had him not always in my eye. If I charged to leave my cash-boy behind me. O. what strange suspences and auxiety of mind did I enter into, and, which was worse, without daring to require anybory with it. My mind was eternally taken up with such things as these so that, all tlangs considered there is more trouble in Leeping money than in getting it And if I did not altogether so much as I say, or was not really so scandalously solutions of my money as I have made myself out to be, yet it cost me something at least to restrum may if from being 90 I reased little or no advantage by what I had and my expenses a emid nothing less to me for having the more to spend, for, as Bion and 'the hairs men ale as augre as the bild to be pulled, and after you are once accustomed to it and have once set your heart upon your heap, it is no more at your source, to seemed fud in your heart to break it 'tis a building that you will fancy must of necessity all tumble down to rum of you still but the least pebble necessity must first take you by the throat before you can prevail upon yourselt to touch it and I trouble some. Live pawned unrihing I had, or sold a horse, and with much less constraint upon mays if thin have marie the least bream in that beloved purse I had so carefully had by But the dauger was that a man cannot casily press rabe certain limits to this desire (they are hard to find in things that a mar conceives to be good) and to strat this good husbendry so that it may not degenerate into avarice men still are intent upon adding to the heap

Seneca, De Tranquillitate Annu, c 8

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and mereasing the stock, from sum to sum, till at last they vilely deprive themselves of the enjoyment of their own proper goods and throw all into reserve, without making any use of them at all According to this rule they are the richest people in the world who are set to guard the walls and gates of a wealthy city. All moneyed men I conclude to be covetous. Plato' places corporal or human goods in this order. health, beauty, strength, riches, and riches, save he are not blind, but very clear nighted, when illuminated by prudence Dionysius the son did a very handsome act upon this subject, he was informed that one of the Syracusans had hid a treasure in the earth and thereupon sent to the man to bring it to him which he accordingly did, privately reserving a small part of it only to himself with which he went to another city where being cured of his appetite of hoarding he began to live at a more liberal rate which Dionysius hearing, caused the rest of his treasure to be restored to him, saving that since he had learned to use it, he very willingly returned it bick to him

I continued come years in this hearding humour when I know not what good demon fortunately put me out of it as he did the Syracusan and made me throw abroad all my reserve at random the pleasure of a certain journey I took at very great expense having made me spurn this fond love of money underfoot by which means I am now fallen into a third way of living (I speak what I think of nt), doubtless much more pleasant and regular which is, that I live at the height of my revenue, sometimes the one sometimes the other may perhaps exceed but the very httle and but rarely that they differ I have from hand to mouth, and content myself in having sufficient for my mouth, and content my eri in having summent for my pre ent and ordinary expense, for as to extraordinary occasions all the laying up in the world would never suffice. And its the greatest folly imaginable to expect that fortune should ever sufficiently arm us against her self 'its with our own arms that we are to fight her. accidental ones will betray us in the punch of the business

² Or rather the father according to Plutarch in los 4 notherms.

not to purchase leads of which I have no need, but to purchase pleasure. "Non cese capidum, pecunia est, non ese, emacem, vectucal est." I neither am in an great apprehension of wanting, nor in desero of an more, "divinarum frietus est in copia, copiam declarat satistas." And I nu ver well pleased that this reformation in me has fallen out in in age instinally inclined to avarie, and that I ac missif charred of a folls so common to old men, and the most radiculous of all human follies.

Peraulez, a man that had run through both fortunes. and found that the mercase of substance was no increase of appetite either to eating or dissking, sleeping or the enjoyment of his wife, and who on the other side felt the care of his economics he heavy upon his shoulders, as it does on mine, was resolved to please a poor young man, his faithful friend, who punted after riches, and made him a gift of all his, which were excessively great, and, moreover, of all he was in the daily way of getting by the liberality of Cvius, his good master, and by the war, conditionally that he should take care handsomely to maintain and pleutifully to cutertain him as his guest and triend, which being accordingly done they afterwards hard very hanmly together, both of them equally content with the change of then condition? 'Tis an example that I could imitate with all my heart, and I very much approve the fortune of the aged prelate whom I see to have so absolutely stripped himself of his purse, his revenue, and care of his expense, committing them one while to one trusts servant, and another while to another, that he has spun out a long succession of years, as agnorant, by this means, of his domestic affairs as a mere stranger The confidence in another man's virtue is no light evidence of a man's own and God willingly favours such a confidence As to what concerns him of whom I am speaking, I see nowhere a better governed house, more nobly and constantly main-

[&]quot;Not to be covetous, is money, not to be mad after buying, is revenue"—Cicro Paradox, vi 3

[&]quot;The front of relies is in abundance, and content declareabundance." -facm, toid, 11 2 Xenophon, Cyron edia, viu 3

tamed than his Happy to have regulated his stans to so just a proportion that his estate is sufficient to do it without his care or trouble and without any handrance either in the spending or laying it up to his other more quot employments and more suitable both to his place and himse

and hang Plenty then and indigence depend upon the opinion every one has of them, and riches no more than glory or health have other beauty or pleasure than he loads them by whom they are possessed Every one is well or ill at ease according as he so finds himself not he whom the world believes but he who believes himself to be so is content and in this alone belief gives itself being and reality Fortune does us neither good nor hurt she only presents us the matter and the seed which our soul more powerful than she turns and applies as she best pleases the sole cause and societing mistress of her own happy or unhappy condition. All external accessions receive taste and colour from the internal constitution as clothes wirm us not with their heat but our own which they are fit to cover and nourish he who would shield therewith a cold body would do the same service for the cold for so snow and no are preserved. And, certes after the same manner that study is a torment to an idle man abstancials from wine to a drunkard frugality to the spendthrut and exercise to a lazy tender bird fellow so it is of all the rest The times are not so rumful and difficult of them sches but our neakness or cowardice makes them so To judge of great and high matters requires a suitable soul,

selves but our neckness or cowardoe makes them so To judge of great and high matters requires 4 suitable soil, otherwise we attribute the rule of them which is really our own. A straight our seems crooked in the water of does not only import that we see the thing but how and after what manner we see it.

After all this why amongst so many discourses that by so many arguments persuade ment to despise death and to endure pain can we not find out one that helps us? And of so many sorts of imagmations as have so prevailed upon others as to persuade them to do so with does not

See Senera. Sp. 81
 The rest of the chapter is mainly taken from Senera. Ep. 81

CHAP XLI] NOT TO COMMUNICATE, ETC. evers one apply some one to himself, the most suitable to his own humour? If he cannot digest a strong-working decortion to eradicate the evil, let him at least take a lemine to ease it "Opinio est quædam effemmata ne levis, nee in dolore magis, quam cadem in voluptate qua quum liquesermus, flumusque mollitin, ipis aculeum sine clamore ferre non possumus. Totum in eo est, ut t.ln imperes". As to the rest, a man does not transgress philosophy by permitting the acrimony of pains and human frailty to prevail so much above measure, for they construin her to go back to her unanswerable replies "If it be ill to live in necessity, at least there is no necessity upon a man to live in necessity "- ' No man continues ill long but by his own fault. He who has neither the courage to do nor the heart to have, who will neather resist nor fly what can we do with him?

CHAPTER XLI

NOT TO COMMUNICATE & MAN S HONOUR

Or all the follows of the world, that which is most universally received is the cohestude of reputation and glory, which we are fond of to that degree as to abandon riches, peace life and health which we effectual and substantial goods, to pursue this vain phantom and empty word, that has perther body nor hold to be taken of it

" La fama, ch' invachisce a un dolce suono (th see r'a runtah, et par et bel'a E un eco un sogno anzi d'un sont oun ombes Ch ad on ni vento si dili gun e sumbra.

" I am who h with alfuring so und courses ground rottals and appears so fur is but anytho, adrews in the shalon of adre un, when a beath disperse at thesober "They is a sis &

a TI ere is in pain not less than in pleasure, a sort of hight and effermente operen by which willst we rest and wallow itt e -. we cannot endure so much as the stinging of a bee without roamny The whole business is to command ones self '-Ciciro, Tur-Quere it 22 Suppose 1 In 12

And of all the grational humours of men at should seem that the philosophers themselves are among the last and the most reluctant to disengage themselves from this tis the most restive and obstinute of all quia etiam bene proficientes animos tentare non cessat any one of which reason so clearly accuses the vanity but it is so deerly rooted in us that I dure not determine whether any one ever clearly discharged himself from it or no After you have said all and believed all has been said to its prejudice it produces so intestine an inclination in opposition to your lest arguments that you have little power to resist it for as Cicero says even those who most controvert it would yet that the books they write about it should visit the hight under then own names and seek to derive glory from seeming to despise it. All other things are communical le and fall into commerce we lend our goods and stalle our lives for the necessity and service of our friends but to comm meate a man a honour and to robe another with a man's own glory is very rarely And yet we have some examples of that kind Catulus

Luctatius in the Cimbrian war having done all that in him lay to make his fixing soldiers face about upon the enemy ran hunself at last away with the rest and counterfeited the coward to the end his men might rather seem to follow their captain than to fly from the enemy " which was to abandon his own reputation in order to cover the shame of others When Charles V came into Provence in the year 1537 the said that Antonio de Leva seeing the emperer positively resolved upon this expedition and behaving it would redound very much to his honour did nevertheless very stiffic oppose it in the council to the end that the entire glory of that resolution should be attributed to his master and that it might be said his own wisdom and for sight hal been such as that contrary to the opinion of all he had brought about so great an enterprise which w s to do him honour at his own expense. The Thiacian ambas

Because it ceases not to assaul even the be t discipline! mml -ST ALGUSTIN De Ce ! Dec 14 Orati n for Archias c 11 3 Plutarel Lafe of Maria c 8

sadors coming to comfort Archileonida the mother of Brasidas, upon the death of her son, and commending him to that height as to say he had not left his like behind him, she rejected this private and particular commendation to attribute it to the public "Tell me not that" said she.
'I know the city of Sparta has many citizens both greater and of greater worth than he'. In the battle of Creey, the Prince of Wales, being then very young had the vanguard committed to him the main stress of the buttle happened to be in that place, which made the lords who were with him, finding themselves overmatched send to King Edward to advance to their rehef He inquired of the condition his son was in, and being unswered that la. was abre and on horseback "I should then do hum wrong," sud the king ' now to go and deprive him of the honour of winning this battle he has so long and so bravely sustained what hazard soever he ruus, that shall be entirely his own," and accordingly would neither go nor send, knowing that if he went, it would be said all had been loot without his succour and that the honour of the victory would be wholly attributed to him "Semper emm quod postremum adjectum est ad rem totam videtur traxisse"2 Many at Rome, thought and would usually say that the greatest of Suppo's acis were in part due to Lælius whose constant practice it was still to advance and support Scipio's grandour and renown without any care of his own " And Theorempus, King of Sparta to him who told him the republic could not miscarry since he knew so well how to command "'The rather," answered he 'because the people know so well how to ober "' As wemen succeeding to peeriges had notwithstanding their sex the privilege to attend and give their votes in the trials that appertained to the purisdiction of pages, so the ecclesiastical peers notwithstanding their profession were obliged to attend our kings in their wars not only with their friends and servants. but in then own persons As the Bishop of Beruvais did

Platurch, Apothegms of the Laced momens, art. Bressias
 "For the last stroke to a business seems to effect performance of the whole action."—LIVY, NYN 45.
 Platurch Instructions for Satiesnem, c. 7.

^{*} Idem, Apothegues of the Laced communes, art Theopempus-

who he no with Pinity Augustus it the battle of Bouvines had a notable share in that action but he did not think it fit for him to participate in the fruit and glory of that violent and bloody trade. He with his own hand reduced several of the enemy that day to his mercy whom he de livered to the first gentleman he met either to kill or receive them to quarter referring the whole execution to this other hand and he thd this with regard to William Earl of Sthsbury whom he gave up to Messire Jehan de Nesle With a like subtlety of conscience to that I have just named he would kill but not wound and for that reason ever fought with a more And a certain person of my time being repreached by the lang that he had laid hands on a priest stiffly and positively denied he had done any such thing the meaning of which was he had sudgelled and Licked bun

CHAPTER XLII

OF THE INEQUALITY AMONGST US

PLUTABOR says somewhere that he floes not find so great a difference betweet beast and beast as he does betweet man and man which he says in reference to the internal quali ties and perfections of the soul And in truth I find so vast a distance betweet Epaminondas according to my rudement of him and some that I know who are yet men of good sense that I could willingly enhance upon Plutarch and say that there is more difference betwint such and such a man than there is betweet such a man and such a beast

Hem vir viro and prestat

and that there are as many and innumerable degrees of

Mars de tean de Tillet Trotes LuS n 220 Morress Hist de France 2 In the case. The Brute Creation exercises Person

⁴ th he a much may one man surpass another -Trrasce L neh s n 3 1

minds as there are cubits between this and herven. But as touching the estimate of man, his strange that, ourselves excepted, no other creature is esteemed by our distribution, our commend a horse for his strength and surccess of foot,

"Voluerem
Sie laudamus equum, facili em plurum pulma
Fervet, et exsultat rauco victoria circo,""

and not for his rich expursion, a grephound for his speed of heels not for his fine collar, a hawk for ner wing not for her gesses and bells. Why in his manner, do we not value a man for which properly his ewn? He his a great trum, a beautitel plake, as much credit so many thousand pounds a ven. all these are about him but not in him. You will not but a pg rich plake if you chepton a hores? out will see him stepped of his housing cloths, you will see him naked and open to your eye, of the be clothed as they anciently were work to present them to princes to sell, its only on the less important parts that you may not so mith consider the beauty of his colour or the breadth of his crupper, as principally to examine his ligs, eves, and feet, which hat the members of greatest use

"Regulars hie mos est - ula equos metrantui, opertos Inspienut - nº sa taces - ul sa pe, decor-Molli fuita pede est, emitoneu indue u linatem Quod pulchro clunes, brese quod caput, ardua cervis - 12

why, in giving your estimate of a man do you prize but wrapped and muffled up in clothes. He then discovers nothing to you but such puts as he not in the least law own, and conceals these by which alone one may rightly under of his value. This the price of the blade that you inquise into, not of the scalbard you would not perulycature bid a fartfung for him, if you sax him stripped. You

^{1 &}quot;So no prure the wait here for whom man, an applauding find glove, and various exacts among the hornes should of the energy -1/11 st AL, vin 57 - Senera, Ep. 89 - 3 "When Amery of great folly buy horses, as its the custom,

[&]quot;" What have and great folks but borses, as the the custom, in their housings, they take care to impress ear closels, but where head, a high crest, a broad haunch, and ample cheek stand upon an old beater hoof to guilt the buyer "...-How vox, Sat 1 2, 86

300

are to judge him by himself and not by what he wears. and as one of the ancients very pleasantly said. Do you know why you repute him tall? You reason withal the bright of his rattens"1 The pedestal is no part of the statue Measure hun without his stalts, let him lay aside his revenues and his titles, let him present himself in his shirt Then examine if his body be sound and smightly. active and disposed to perform its functions. What soul has he? Is she beautiful, cap able and happily provided of all her faculties Is she rich of what is her own or of what she has borrowed. Has fortune no hand in the affair ! Can she, without wanking, stand the lightning of swords? is she indifferent whether her life expire by the mouth or through the throat? Is she settled even and content? This is what is to be examined, and by that you are to judge of the vast differences betwirt man and man. Is he

Chapters affigue imperiosis

Quem usque panparies, negue mora negue anicala terrent.

Responsar, capplindos contenuere horores

Fortra et in segres tobus ten a situe rotundus

Extern no quid a alato por 1, ac mora il.

In quent mixtua rait semper fortuna.

such a man is five hundred cubits above kingdoms and ducines, he is an absolute monarch in and to himself

"Sapiens Pol! ipse ingit fortunam sibi," 1

what 1 cm uns for him to covet or desire

Nome videntes, Nol shud sub naturum lutrure institut quoi Corpore sejumetas dolor abstitutente fruntur, Jucumdo senso, cara semoto metuque.

free from bodily pain, he may everence his mind agreeably, exempt from fear and anxiety '-Li CRETION, II 16

--- rous and meterly - Deckerre in to

Seneca, bp. 70.
"The wise tream, who has command over humself: whom neither
poverty nor death, nor chains aftright who has the strength and
courage to restrum his appetite; and to contenn honours: who his
his all within humself. gainful well treat and even islanced like a

amount and perfect tail which nothing external con stop in six course whom fortuse assails in an —Hower but n, 5, 5, 2. The wree man is the moster of ins own fortune "...P! turts, Trun, n, 2, 84. "Do we not see that man's nature sets no more than that

Compare with such a one the common ribble of manhand, stupid and neen sparited service, instable, and continually florting with the tempest of vineus prissions, that tooks and tumbles then to and free, and full depending upon others, and rou will find a verter tooks use than between the continual many to the blushness of common usage is such that we make title or no account of it whiters, if we consider a present and a time and a post there appears a vest dispirity, though they differ no more, as a man man and a value in the media to the continual time.

In Three the Line was distinguished from his people after a very pleasant and expecial manner, it had a religion by lamadit a good with his own and winch his subjects were not to presume to adore, which was Meruur, whilst, on the other hand, he distinguished to have anything to do with thems, Mars Bacchus and Diana. And we they are no other than pictures that make no essential dissimilating, for as you we actors in a play tepresenting the person of a duk, or an emperor upon the stage, and immediately after true indiction ground condition of which and porters so the emperor, whose point and lastre so dazzle you in public.

'seiheet et grandes vindi cum luce smsregdi Auro incladintiu, teritorque thalessina vestis Assalue, et Veneris sudorem exercita potat,

do but peop behnd the curtum, and you will see nothing more than an ordinary man and peridventure more contemptible than the member of his subjects. "All heatus intronsun est stims brutesta felicities est," convintie irresolation, imbition quelt, and env. agitare him as much as another

> "Nou cam gaze, neque consularis, Sammos et lictor miseros fumultus Mentis, et curas laquenta circum Tei ts volantes "2

¹ "Because he were great emeralds right set in gold, during green lactre, and the sca bine silker robe, worn with pressure, and most with illiest love "—ILCESTES, in 1123 = "True happiness hes within, the other is but a counteriest."

felicity' -SENECA, Ep., 117

"For not treasures, nor the consular heter, can remove the

302 Care and fear attack him even in the centre of his bat

talions

Re veraque metus hommum curreque sequices See metining somethe armorum nee fera tela An lactorque inter rege. rerumque potentes Versantur neone fulgorem reverentur ab auro

Do fever- gout and apopleyies spare him any more than one of us When old age hangs heavy upon his shoulders can the veomen of his guard ease him of the burden When he is astounded with the apprehension of death can the gentlemen of his bedchamber comfort and assure him? When jealousy or any other caprice swims in his brain can our compliments and ceremonies restore him to his good humour. The canor v embroidered with pearl and gold he hes under has no virtue against a violent fit of the calte

Nec called outing decedent corpore febres Testilitus er in justurie ostroque rubenti Jactaris qu'un i plebein in veste cubradum est

The flatterers of Alexander the Great possessed him that he was the son of Jupiter, but being one day wounded and oh erving the blood stream from his wound What say you now my masters said he is not this blood of a crimison colour and purely human? This is not of the complexion of that which Homer makes to issue from the wounded gods . The port Hermodorus had written a poem as honour of Antegonus wherein he called him the son of the sun He who has the emptying of my close stool said Antigoung knows to the contrary ' He is but a man of

nn erable tumult, of the gand nor cares that fly about galled centings - Hop tor Od in 16 9 The fews and purming cares of men fear not the clash of arms nor points of darts and mit gle boldly with great lange and potentiales and respect not their purple and glittering gold -

Fevers quit a mun no sonner because he is stretched on a count of rich tapostry than it he be in a coarse blanket -Idem 11 34

^{*} Plutarch Apotherm art Mexander * Idem ib d. art Antigonus

best, and if he be deformed or ill qualified from his birth. the empire of the universe cannot set him to rights.

> " Puell e Hune rapaut, quidquid e that erit hie, rosa fint."2

what of all that if he be a fool? even pleasure and good fortune are not relished without vigour and understanding

"Hee perinde sunt at illus amous qui ex possidet Qui uti seit, ei bona tili, qui non utitur recte, m da .

Whatever the benefits of fortune are, they yet require ? p date fit to n lish them 'T.s fruition and not possession, that renders us happy

" Non damus et fundus non arris sterens, et aura Agroto domini deduxit corpore febres. Non animo curas. Valent posse sur oportet Om comportatia relus bene cogitat uti Qui cupit ant metmt juvat illum sie domne aut re-Ut hopum piete tabul i, tomenta polagram .

He is a sot, his taste is pulled and that, he no more enjoys what he has then one that has a cold 1- habes the timour of emary or than a horse is seasable of his rich caparison Plate is in the right when he tells us that health, beauty. vigent, and riches and all the other things called goods, are earth, cyl to the unjust as good to the just and the cyl on the contrary the same And therefore where the body and the mind are in disorder to what use serve these external conveniences considering that the least prick with a pin, or the least presion of the foul is sufficient to deprive one of the pleasure of being side monarch of the world At the first twitch of the gout it signifies much to be called Su and Your Maresty,

[&]quot; What though guls curry him off though a herever he stops, there spring up a ro e + -Pt Latt s Saf it is

[&]quot;Things are as are the out of their possessors, good it well used all if abused of Frience Mant 13, 21 " " Tre not lands or heaps of gold and where that can banish faces from the body of the sick owner or cares from his mind The posses or must be sound and healthy it be would have the true traditation of his wealth. To him who is covering ar timorous. he house and land are as a picture to a blind man or a tomentation to a court man -lior 161, Fp , 1 2, 47

To a et argento conflatus tota et auro "

102

do he not fret his palace and grandeurs. If he be an rrean his being a prime leep him from looking red and low in yale and grinding his teeth like a maximan variety of the leather of parts and of right nature royally all sever little to his bypuness.

Diving peterant regales addere majos

he discrims its nothing but counterfeat and guller? Nav-perhaps he would be of King Seleous opinion that he who knew the weight of a supptre would not stoop to pick 1 up if he saw it here before him so great and painful are, the dutie meanment upon a good lang. A same live of an a sea of a stack or under other weight with the season of the same live observation of the same live of the same live observation of the same live of the same

Ut savin multo jam sit parere quiet in Qu'un regere imperio res velle

ı

To which we may add that saving of Cyrus that no man was fit to rule but he who in the own worth was of greater value than the e he was to govern but King Hiero in Xonophon eave further that in the fruition even of pleasure it elf they are in a work condition than private mean foreasmuch as the operfunities and facility they have of commanding those things at will takes off from the delicht that or lunary folks empty.

A.ma. o gold and silver —Thurlits 1. 2. "0
If your normach i cound tour lungs and feet in good o der
you need no regal riches to make you harpy —Hop yee E7

Plutarch Is a Sye should moddle with Affair or State c. 12.
The much better calmly to obey than with to rule. —LLOPE
THE STATES.

"Progras muor, numuraque patens, in tada nobje Vertitus et, stamulio dulcis ut est nocet "1

Can we think that the surging loves of the choice table are great delights in wanter's the statest rather needers it frouble opine and tedems to them. If note, in file, manyon, table and the think of them. If note, in file, manyon, to see, them, but have not a love and the content on the state of the more of the spot. If the state of the ground has defined these who make constant partitive of the spot. If we have not been delighted the state of the highest constant partitive and translation from the spot file. So the state of the highest constant partitive and the spot for the spot. If we have not not been spot for the spot is the spot for the spot of the meaning of the mea

"Plerumque grat i principable vices, Mund eque pare a sul la pemperani Cran e, sule milions et ostro, Sullicitami explicitere frontem'

Nothing us of distasteful and doughing as administre. What ampetite would not be infield to see their knuthed women abits meres us the grand eignor has in his sea glay. And of his unce-fore, what future or takes of specified he reserve to himself, who in vie, what haveleng without week thousand fiducioners? And beauts all think 1 fancy that the histories of grandeur turings with the propriete distribution and uncommess, the great part of the method of the distribution of the season of th

^{&#}x27; 'I ave that as listle would not tach becomes near-one, aincord ments are nancous to the stomach "-Otto, image, a 10, 27

The rich and great ere often pleased with venety and a plant super in a poor cottage, where there are neither tapesty more beds of purple, has made their narrow brow smooth "-Holart Od in 29, 13, which has duration, not principling

OF THE INEQUALITY ANONGST US TBOOK I

and best les their proclivity to vice are upt to hold that it is a bit hiering of pleasure to them to insult over and to trample upon public of servances. Plato indeed in his

Gornas defines a tyrut to be one who in a city has hence to do whatever his own will leads him to do and by reason of this impunity the display and publication of their tires do ofttimes more mischief than the vice itself. Every one fears to be pried into and overlooked but princes are so even to their very gestures looks and thoughts the people conceiving they have right and title to be judges of them besides that the blemishes of the great naturally appear greater by reason of the emmente and lustre of the thee where they are seated and that a mole or a wart appears greater in them than a wide gash in others. And this is the reason why the poets fergy the amours of Jupiter to be performed in the disguises of so many borrowed shapes and that amongst the many amorous practices they lay to his charge there is only one as I remember where he appears in his own majesty and grandeur

But let us return to Hiero who further complains of the meanveniences be found in his royalty in that he could not look abroad and travel the world at liberty being as it were a prisoner in the bounds and limits of his own dominion and that in all his actions he was evermore surrounded with an importunate crowd And in truth to see our kines sit all alone at table environed with so many people prating about them and so many strangers strong upon them as they always are I have often been moved rather to pity than to envy their condition King Alfonso was wont to say that in this asses were in a better condition than lings their masters permitting them to feed at their own ease and pleasure a favour that Lings cannot obtain of their servants. And it has never come into my fancy that it could be of any great benefit to the life of a man of sense to have twents people prating about him when he is at stool, or that the services of a man of ten thousand hyres a year or that has taken Casale or defended Siena should be either more commodious or more acceptable to him than those of a good groom of the chamber who un les stands has place. The advantages of covereignty are in a manner but imaginary every degree of fortune has in

at some amage of principality Green calls all the lords of France having free tranches within then own demesnes, contricts or petty Lings, and in truth the name of sire excepted, they go pretty for towards Progship for do but lock into the mornion remote from wort, as Britians, In. example take notice of the train, the vassals the officers the employments, service ceremony, and state of a lord who lives retired from court in his own house, amongst his own tenants and servants, and observe with it the flight of his appropriation, there is nothing more royal, he hears talk of his mister ones a year, is of a king of Perso, without taking any further recognition of him, than he some remote landred his secretary Leeps in some multi record And, to speak the truth, our laws are cast enough, so east that a gentleman of France scarce feels the weight of sovereignty much his shoulders above twice in his life Real and effectual subjection only concerns such amonast us as volumerally thrust their neeks under the yoke and who design to mt wealth and hope with and services for a man that loves his own breside and our govern his house without falling by the ours with his much ours or encount in suits of law is as tree is a diake of Vanice "Pincos servitus plures servitutem tenent "1

But that which Biero is most concerned at is, that he finds himself strapped of all friendship, deprived of all mutual society wherein the true and most perfect fruition of human by consists. For what testimons or affection and goodwill can I extract from hea that ower me, whatler he will or no, all that he is able to dor Con I form any assurance of his real respect to me, from his humble was of speaking and submissive behaviour when these are coremonns it is not in his choice to don't? The honour ve-There from those that fear us, is not benour, those respects are paid to resulty and not to me

" May unum hee re am bonum est, Qued facta domina contur popular sur Onent ti fre, tam land are

i "Servitude enchains few, but many enchain them elves to serviced "-5kyrd Ep. 32

bound white er they say or do, not only to submit but also to present the form, Thyrete u 1, d

D. I not so that he wicked and the good king he that is held and he that is beloved have the one a much revene point him as the other Mr pedecasion was and my up r hall be eved with the same coremony at that I my subject do me no harm to not rudence any not affect on which should I look upon it as when

eem i i n tin beir jewer e do dit if the would be one foll we not obey my commands up on the account I aux friendeling between the name there can be no contrained if friend hip, where there is so thirth risks man all a me-jondence in law here there is so their between and a meaning of an intelligence with men there is no great disjonation between us. Their follow me entire upon the account of december or action or rather mit from than me to increa - their own. All they say one or d for m, i buy outward paint appearance than they to bout on all parts instrained by the great power all subtonix I have over them. I so nothing about mo by

The Emperor Fulian being one has applicated is in countrier for fire exact justice. I should be proud of the prace s and in that there come from per on that durandomn or haraptive the contrary in one of a should do it. All there all alreads to of prince, are common to

who is he emiled and he med

hen with an o meaner condition (be for the gold to moint win, of horse and leed upon antirona) the hard no first deposite than we the sold its arm shear less re had no do letter timper than if a vector and be the respect to the wearn shear less re had no do letter timper than if a vector is the respect to the respect to the respect to the sold of the second to the sold of the respective mention of the sold of the respective processing the sold of the respective processing the sold of the respective processing the sold of the so

Dorlet an who wore a rown of fortunat and reserved resigned a or time of the flatts of a proade hit and the time after the need its of public if rea require that he hould reasum his charge be mill answer.

I who came to cart I m to it You would not off r

I he persuade me to the halvor on the firiereth tr. I have planted non-worther in tile
farm long finate win a my order?

In Anacharsis' opinion the happiest state of government would be where, all other things being equal, precedency should be measured out by the virtues, and repulses by the vices of men.

When King Purrhus prepured for his expedition into that, his were connected Cyness, to make him sensible of the vanity of his ambition. "Well, sin," said he, "to what end do you make all this mights preparation?" "To make myself muster of Italy," replied the him; "And what affer that is done?" said Cynu. i. 'I will pass over into Gaul and Spinu. 'said the other. And what there, "I will then go to saidbut Atrica, und lastly, when I have brought the whole world to my subjection. I will sat done and case content it my own case." "For God sake, sur," replied Cyners, "tell me what hunders that you may not, if you please, he now in the condition you speek of "Willy do you not now at this restant, settle revised for the state of our interpose.""

"Nimirum, quin non bene norat, que esset habendi Finis, et ominio quord cresent vera voluptas "2

I will conclude with an old versicle, that I think very apt to the purpose $\,$ "Mores curque sur fingunt fortunsm".

CHAPTER XLIII

OF SUMPTUARY LAWS

The way by which our laws attempt to regulate idle and vim expenses in ment and clothes, seems to be quite con-

Plut web, Burquet of the Seven Sages, c 13

1

Idem, Pyrrhus c 7

"Truly because they do not know what is the proper limit of acquisition, and how far real pleasure extends — LUCRETIUS, v 1401—The text has goed non compart

4 of larry mean frames his own fortune —Col Nelles Nepos, Life of Attions, e u trary to the end designed. The true way would be to be_et in men a contempt of silks and gold as vain trive I u and useless whereas we augment to them the h nour- and enhance the value of such things which ure is a very improper way to create a disgust. For to nact that none but princes shall eat turbot shall wear wilvet or gold lare and interdict these things to the people what is it but to bring them into a greater esteem and to set everyone more agon to eat and wear them . Let kings leave off these ensigns of grandeur they have other enough beades the excesses are more excusable in any other than a prince. We may learn by the example of several nation, better ways of exterior distinction of quality (which truly I conceive to be very requisite in a state) enough without to-tering to this purpose such corruption and manifest inconvenience. This strange how suddenly and with how much ease custom in the condifferent think establishes itself and becomes authority. We had ware worn cloth a year in compliance with the court for the mourning of Henry II. but that silks were already grown m o such contempt with every one that a man so clad was pre-ently concluded a catizen wiks were divided betweet the physicans and surgeons and though all other people almost went in the same habit there was notwith stanling in one thing or other sufficient distinction of the several conditions of men. How suddenly do greats chargors and buch doublets become the fashion on our armie whilst all neatness and richness of habit fall into contempt Let kings but lend the dance and bean to leave off this expense and in a month the bosiness will be done throughout the kingdom without educt or ordinance we shall all follow. It should be rather proclaimed on the contrary that no one should wear scarlet or goldsmiths work but courtezans and tumblers

Zeleucus with the like invention reclaimed the corrupted manners of the Lorians. His least refer that no free winner should be allowed any more than one maid to follow her unless the was drunk, nor was to stir out of the cut be might wear pewels of gold about her or go m

prostitute that braves excepted, no man was to wear a gold ring nor be seen in one of those effermate tobes woven in the city of Miletum By which infamous exceptions, he discreetly diverted his citizens from superfluities and permitious pleasures, and it was a project of great nt.htt to attract men by honous and ambition to their duty and obedience Our kings can do what they please in such external

reformations, their own inclination stands in this case for 1 liw "quicquid principes faciunt, præcipere videntur" Whatever is done at court passes for a rule through the the test of France. Let the courtiers fall out with these abominable breeches, that discover so much of those parts should be concealed, these great bellied doublets that make us look like I know not what, and are so unfit to admit of arms, these long effeminate locks of hair this toolish custom of kis ing what we present to our equals and our hands in saluting them a teremony in former times only due to princes. Let them not permit that a gentleman shall appear in place of respect without his sword, un-buttoned and untrussed, as though he came from the house of office, and that contrary to the custom of our torefathers and the particular privilege of the nobles of this kingdom, we stand a long time bare to them in what place soover, and the same to a hundred others so meny thereolets and quartelets of kings we have got nowadays and also other the like innovations and decrements customs they will see them all presently vanish and cried down These are, 'tis true, but superficul errors, but they are of all augury and enough to inform us that the whole fabric is crizy and tottering when we see the rougheast of our walls to cleave and split.

Plato in his Liwe esteems nothing of more pestificious consequence to his city than to give young men the liberty of introducing any change in their habits, gestures, dances songs and exercises, from one form to mother, shifting from this to that, hunting after novelties, and applauding the inventors, by which me in a manners are corrupted and

[&]quot; What princes themselves do, they seem to enjoin to others.

—QUINTIL Declam, 3 - Book vii

the old institutions come to be museried and dept ed in all thing sature only in those that are cert a change is to be ferred even the change of sec one winds visids and humours. And no laws are in their true credit but such to which God has given so long a continuance that no one knows their beginning or that there ever wis any other.

CHAPTEP XLIV

OF SLEEP

Peason directs that we should always go the same way but not always at the same pace. And consequently though a vise man quent not so much to give the tent to human passions as to let him deviate from the right path he may not vibstanding without prejudice to his duty leave it to them to hasten or to slacken his sneed and not fix himself like a motionless and insensible Colossus Could virtue it elf put on flesh and blood I behave the pulse would beat faster going on to an assault than in gome to dinner that is to say there is a necessity sho should heat and be moved upon this account taken notice as of an extraordinary tlang of some great men who in the highest enterprises and most important affairs have kept themselves in so settled and screne a calm a no at all to bresk their sleep. Alexander the Great on the d v assimud for that furious battle betweet 1 mm and Darius slep so profoundly and so long in the morning that Parmeno was forced to enter his chamber and comin to he bedside to call him several times by his name the time to so to fight compelling him so to do The Emperor Otho having put on a resolution to kill him self that might after having settled his domestic affair divided his mon vamongst his servants and set a good edge upon a sword he had made choice of for the purpose and now starm only to be satisfied whether all his friends had retired in safety he fell into so sound a sleep that the gentlemen of his chamber heard him snore. The death of

CHAP ZUIV]

this emperor has in it circumstances paralleling that of the great Cato, and particularly this just related for Cato being ready to despatch himself, whilst he only stayed his hand in expectation of the return of a messenger he had sent to bring him news whether the senators he lad sent away were put out from the port of Utica, he fell into so sound a sleep, that they heard him snore in the next room, and the man whom he had sent to the port, having awakened him to let him know that the tempestuous weather had hindered the senators from putting to sea, he despatched away mother messenger, and composing again houself in the bed, actiled to ale ep, and slept till by the return of the last messenger he had certain intelligence they were gone ' We may here further compare him with Alexander in the great and dangerous storm that threatened him by the section of the tribune Metellus who, attempting to publish a decree for the calling in of Pompey with his army into the city, at the time of Catiline's conspiracy, was only and that stoutly opposed by Cato, so that very sharp language and bitter menaces passed betweet them in the senate about that affan , but it was the next day, in the forenoon that the controversy was to be decided. where Metellus, besides the favour of the people, and of Cresar-at that time of Pompey's faction-was to appear accompanied with a rabble of slaves and gladuators, and Cate only fortified with his own courage and constancy, so that his relations, domestics and many virtuous people of his friends were in great apprehensions for him, and to that degree that some there were who presed over the whole night without sleep eating, or drinking for the danger they saw him running into, his wife and risters did nothing but weep and torment themselves in his house, whereas he on the contrary, comforted every one and after having supped after his usual mauner, went to bed, and slept profoundly till morning, when one of his fellowtribunes roused him to go to the encounter The knowledge we have of the greatness of this min's courage by the test of his life may warrant us certainly to judge that his mdifference proceeded from a soul so much elevited

Plutarch, Lafe of Cate of Utica, c. 19

above such accidents, that he discurred to let it take any more hold of his fancy than any ordinary incident, In the payal engagement that Augustus won of Sextus Pomparus in Sirily, just as they were to begin the fight, he was so fast asleep that his friends were compelled to wake him to give the signal of bittle and this was it that gave Mark Antony afterwards occasion to reproach him that he had not the courage so much as with open ever to

OF STEED

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behold the order of his own squadrons, and not to have dured to present himself before the soldiers, till first Agrappa had brought him news of the victory obtained But as to the young Marius, who did much worse (for the day of his last battle against Sylla, after he had marshalled his army and given the word and signal of battle, he laid hum down under the shade of a tree to repose himself, and fell so fast asleep that the rout and flight of his men could burdly waken bim, he having seen nothing of the fight), he is said to have been at that time so extremely spent and worn out with labour and want of sleep, that nature could hold out no longer Now, upon what has been said, the physicians may determine whether sleep be so necessary that our lives depend upon it for we read that King Perseus of Macedon, being prisoner at Rome was killed by being kept from sleep, but Phin rustances such as bave byed long without sleep Herodotus speaks of nations where the men sleep and vake by half-years And they who write the life of the sage Emmenides, affirm that he "lent seven and fifty years together CHAPTER XLV

OF THE BATTLE OF DEEUX

Our battle of Dreux' is remarkable for several extra-

ordinary modents, but such as have no great kindness December 19, 1562, in which the Catholics under the communiof the Due de Guise and the Constable de Montmoreney, defeated the Protestants commanded by the Prince de Conde. See Sismondi, First des Français, vol. vvm. p. 854

for M de Guise nor much favour his reputation, ire willing to have him thought to blame, and that his maling a halt and delaying time with the forces he commanded, whilst the Constable, who was general of the army, was racked through and through with the enemy's aifillers, his battalion touted, and himself taken prisoner, is not to be excused, and that he had much better have run the hazard of charging the enemy in flank,t han strying for the advantage of falling in upon the rear, to suffer so great and so important a loss. But, besides what the event demonstrated, he who will consider it without passion or prejudice will easily be induced to confess that the aim and design not of a captain only, but of every private soldier, ought to regard the victory in general, and that no particular occurrences, how nearly soever they may concern his own interest, should divert him from that pursuit Philopomen, in an encounter with Muchinidas, having sent before a good strong party of his archers and shingers to begin the skirinish and these being routed and hoth pursued by the enemy, who, pushing on the fortune of their arms and in that pursuit passing by the battalion where Philopæmen was though his soldiers were impatient to full on, he did not think fit to stir from his post nor to present himself to the enemy to reheve his men, but having suffered these to be chased and cut in pieces before his fice, charged in upon the enemy's foot when be saw them left unprotected by the horse, and notwithstanding that they were Lucdemonius, yet taking them in the nick, when thinking themselves a cure of the victory they began to disorder their ranks, he did this business with great incility, and then put himself in pursuit of Machinidas Which case is very like that of Monsiem de Guise

In that bloods buttle betweet Agesilans and the Bostians which Xenophon, who was present at it reports to be the sharpest that he had ever seen, Agesilius waived the advantage that fortune presented him, to let the Bootim buttalions pass by and then to charge them in the rear how certain seever he might make himself of the victors, judging it would rather be an effect of conduct than

Plutarch in vita, c. 6 Quoted by Plutarch, Life of Agestians

upon him till they had retired to cafety

raiour to proceed that way and therefore to show his prowe is rather chose with a marriellous ardiour do oursege to characterism in the front, but he was well beaten and rell vounded for his prims and constrained at that to desengace, himself and to take the cour e he had at first neglested opening has buttalion to give was to this forment of Desetians and they being preced by taking notice that there marked in disorder, his men who thought them whose out of dancer, he purerued and charged them in flank vet could not so prevail as to bring it to so general a rout I in that they learned restracted will finguage about

CHAPTER MANIA

OF VAMES

What variety of herbs soever are shufiled together in the dish yet the whole ma is is swallowed up under one name of a sallet. In his manner under the consideration of names I will make a hodge podge of divers articles.

Ever nation hat certain figures that I know not whe are taken in no good sense are with us John William Benedict. In the genealory of prince at a their sense to be certain names fatully affected as the Prolennes of Egypt the Henries in England the Charles on France the Baldwins in Flanders and the Williams of our anient Aquitaine from whence it said the name of Guvenne has its derivation, which would seem far forthed were there not as wide derivation in Plato Inners.

Hom its a frivolors thing in itself but nevertheless worthy to be recorded for the strangeness of it that is written by an eventure that Henry Duke of Normands son of Henry LL. Kins of England makins a great feet in France the concourse of nobility and centre were so

^{&#}x27; tomerna, i.e old designation of the country-L 4que aute L tomerne La Guienne.

OHAP TLTI] OF NAMES 317

great, that being, for sports' sake, divided into troops, according to their names, in the first troop, which consisted of Williams, there were found an hundred and ten kinghts siting at the table of that name, without reckoning the odmary gentlemen and servants

It is as pleasant to distinguish the tables by the names of the guests, as it was in the Emperor Geta, to distinguish the several courses of his most by the first letters of the ments themselves, so that those that began with B, were served up together, as brawn, beef, bream, bustards, beccaficos, and so of the others Item there is a saying, that it is a good thing to have a good name, that is to say, credit and a good repute but, besides this, it is really convenient to lave a well-sounding name such as is easy of pronunciation and easy to be remembered, by reason that kings and other great persons do by that meins the more easily know and the more hardly forget us, and indeed, of our own servants we more frequently call and employ those whose names are most ready upon the tongue I myself have seen Henry II, when he could not for his heart hat of a gentleman's name of our country of Gascony. and moreover, was fain to call one of the queen's maids of honour, by the general name of her race, her own family name being so difficult to pronounce or remember. And Socrates thinks it worthy a father's care to give fine names to his children

Hen, 'tis savi, that the foundation of Nôtro Dane in Grande, at Potters, book its original from hence that a debauched young fellow formerly hrung in that place. It important the property of the property of

minimated itself merely by the senses. Pythagoras being in company with some wild voting fellows, and perceiving that, hitted with the ferst, they completed to go volvie an honest house, commanded the singing weigh to alter her manton airs, and by a solemin grait, and spondationuse, gently inchanted and laid asleep their ardour?

Item, will not posterity say that our modern reformation has been wonderfully delivate and exact, in having not only combatted errors and vices, and filled the world with devotion, humility, chedience, peace, and all sorts of virtue, but in having proceeded so far as to quarrel with our ancient beptismal names of Charles, Louis, Francis to fill the world with Methusolahs, Erekiels, and Malachis, names of a more spiritual sound? A gentleman, a neighborn of mine, a great admirer of antiquity, and who was always extolling the excellences of former times in comparison with this present age of ours, did not, amongst the rest, forget to dwell upon the lofty and magnificent sound of the gentlemen's names of those days, Don Grumedan, Quedregan, Agesalan, which but to hear named he conceived to denote other kind of men than Pierre, Guillot, and Michel

Hem. I am mightly pleased with Jacques Amyof for learing, throughout a whole French oration, the Latin names entire, without varying and garbling them to give thim a French cadence. If seemed a little harsh and rough at first. but already custom, by the authority of his Plutarch, has overcome that novelty. I have often wished that such as write histories in Latin would leave our names as they find them and as they war, for in m. thing Yudewon't into Vallemontanus, and metamorphosing names to make them sut better with the Gred, or Jatin, we know not where, we are, and with the persons of the men loss the benefit of the story.

the benefit of the story.

To conclude 'us a sourcy custom and of very ill consequence that we have in our Lingdom of France to call every one by the name of his manon or signency, 'us the thing in the world that the most prejudices and confounds families and descents. A jourger brother of a

Sextus Empurous, Advers Mathem book vi

CHAP ZLVI

good family, having a manor left him by his father, by the name of which he has been known and honoured, cannot handsomely leave it, ten years after his decease it falls into the hands of a stranger, who does the same do but judge whereabouts we shall be concerning the knowledge of these men We need look no further for examples than our own roval family, where every partition creates a new signame, whilst, in the meantime, the original of the family is totally lost. There is so great liberty taken in these mutations, that I have not in my time seen any one advanced by fortune to any extraordinary condition who has not presently had grue dogical titles added to him, new and unknown to his father and who has not been inoculated rato some illustrious stem by good-luck, and the obscurest families are the most apt for falsification. How many gentlemen have we in France who by their own account are of royal extraction " more, I think, then who will confess they are not Was it not a pleasant pissage of a friend of mine There were several gentlemen assembled together about the dispute of one seigneur with another, which other had, in truth some pre-emmence of titles and allunces above the ordinary gentry Upon the debate of this prerogative, every one to make himself equal to him, alleged this one extraction that another, this, the near resemblance of name, that, of arms, another an old worm eaten putent, the very least of them was great-grandchild to some foreign king When they came to sit down to dinner, my friend instead of taking his place amongst them retiring with most profound cong's entrested the company to excuse him for having hitherto lived with them at the sauce rate of a companion, but being now better informed of their quality he would begin to pay them the respect due to their birth and grandour and that it would ill become him to sit down among so many princes, ending this farce with a thousand repreaches 'Let us in God's Lame satisty ours lives with what our fithers were contented with, with what we are We are great enough, if we rightly understand how to maintain it Let us not disown the fortune and condition of our meesters and let us liv aside these ridiculous pretences that em never be wanting to any one that has the impudence to allege them '

Arms have no more security than sirnames. I bear azure powdered with trefoils or, with a lion's piw of the same armed gules in fesse. What privilege has this to continue particularly in my house. A son in law will transport it into another family or some pultry purchaser will make them his first arms There is nothing wherein there is more change and confusion

But this consideration leads me perforce into another subject Let us pry a little narrowly into and in God's name examine upon what found ition we erect this glory and reputation for which the world is turned topsy turvy wherein do we place this renown that we hant after with so much pains . It is in the end, Peter or William that carries it, takes it into his possession and whom it only O what a valuant faculty is hope that in a mortal subject and in a moment makes nothing of usurping infinity immensity electrity and of supplying its master's indigence at its pleasure with all things he can imagine or desire! Nature has given us this passion for a pretty toy to play withal. And this Peter or William what is it but a sound when all is done on three or four dashes with a pen so easy to be varied that I would fain know to whom is to be attributed the glory of so many victories, to Guesquin to Glesquin or to Guerquin " and yet there would be something of greater moment in the case than in Lucian that Sigma should serve Tau with a process, for

Non levia aut ludiera petuntur Prumu

the chase is there in very good carnest the question is which of these letters is to be rewarded for so many sieges battles wounds imprisonments and services done to the

crown of France by this famous constable?

Nu holas Denisot's never concerned himself further than

The actual name is as in Froiseart Du Gueschin though the old virters variously call him Guesquin Du Guesquin Du Guesquin Guesquinus Guesquinus &c Ludgment of the Vovel

They am at no slight or trivial rewards - Ercul vi 764 * Painter and poet born at Vians 1:15

the letters of his name, of which he has altered the whole contexture to build up by anagram the Count d'Alsmois, whom he has handsomely endowed with the glory of his poetry and painting The historian Suctomus' was satished with only the meaning of his name, which made him cashier his futher's sunume, Lems, to leave Tranquillus successor to the reputation of his writings. Who would believe that Captain Bayard should have no honour but what he derives from the deeds of Peter Terrul, and that Automo Iscalia, should suffer himself to his face to be robbed of the honour of so many navigations and commands at sea and land by Captain Paulin and the Baron de la Garde P Secondly, these are dashes of the pen common to a thousand people. How many air there, in every family, of the same name and suname, and how many more in several families, ages, and countries " History tells us of three of the name of Socrates, of five Platos, of eight Aristotles, of seven Xenophons of twenty Demetriuses, and of twenty Theoderes, and how many more she was not accuminted with we may imagine. Who hinders my groom from cilling himself Pompey the Great? But after all what virtue, what authority, or what secret springs are there that fix upon my deceased groom, or the other Pompey, who had his held cut off in Egypt this glorious 1chown, and these so much honoured flourishes of the pen so us to be of any advantage to them?

"Id concrete ct manes credis curare sepulto- " !

What sense have the two companions in greatest esteem

1 Lafe of Othe c 10

2 Pierre du Terrul, Chevalier de Bavard

"Do you believe the dead ro and such things " - Ened, w "

Antonio Is din called Panin, from the place of his birth, a town in the Albacots, and who is called in De Thou's History, Artonius Iscalius Adhinarus and oftener Administral, Polinius Garda. He took the name of De la Garde from a corporal of that name who passing one day through Paulin with a company of foot soldiers, took a fancy to him and carried him off with him to make him his boy. He distinguished hunself by his wit valour and conduct in the several employments which he had, as general of the gailers, ambasador to the Porte and to England See his culogium in Brantonie's Memoirs et Illustrons Men

amongst men, Epaminondas, of this fine verse that has been so many ages current in his praise

*Constlus nostrus laus est attrita Laconum 2

or Africanus, of this other,

' A sole exemente, supra M sota-Paludes Nemo est qui factio me aquipurare queat ' ?

Survivors indeed ticlle themselves with these fine phrases, and by them mosted to paleusy and desire, inconsiderately and according to their own finer, attribute to the dead this their own feeling vamily flattering themselves that they shall one day in turn be capible of the same character Howeter,

Ad here se Romanus, Grantsque et Barbarus induperator Erexit, causes discrimina atque laboris Inde habuit tanto major rame sitis est quam Virtuta.

CHAPTER XLVII

OF THE UNCERTAINTY OF OUR JUDGMENT

Well says this verse -

E-em ci -olte ropu, tiba gai luca.*

"The lory of the Spartan is extinguished by my counsel."— Cicetio Tace, Queet V 17.
"From where the sun times over the Palus Wrotts to where it sets, there is no one whose acts can compare with mine.—Idea

ets, there is no one whose note can consort with mine—deta ibid.

3 "For these the Roman, the Greek the Earbarian community both arm of himself buth modergons danger and toil to much reader; it be things for more than the thing for truite.—J. L. F. M.L.

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 There is everywhere enough liberty of arguing both for and

against, on both sides - Rud, xx. 249

For example -

"Vince Annibal', e non soppe usar por Ben l'a vittorio a sua ventura."

Such as would improve this argument, and condemn the oversight of our leaders in not pushing home the victory at Moncontour, or accuse the King of Spain of not knowing how to make his best use of the advantage he had assamed us at St Quentin, may conclude these oversights to proceed from a soul already thank with success or from a spirit which being full and overgoiged with this beginning of good fortune had let the appetite of adding to it already having enough to do to digest what it had taken he has his arms full, and can embrace no more unworths of the benefit fortune has conferred upon him and the adventuge she had put into his hards for what utility does he reap from it, if notwithstanding, he give his enemy respite to rally and make head against him. What hope is there that he will dare at another time to attack an enemy remarted and recomposed and armed anew with anger and revene, who did not dore to pursue them when routed and unmanued by fear ?

"Dum fortuna calet, dum conficit omnia terror "

But with I, what better opportunit can be expect than that he had not? "In not here, or in tan any, where the most interval in the price, to read only as the current is one to the critical can take part and the price, to read to he with the same is now; to begin and their is not to be critical a victory that paid not an end to be war. In the encounter where Core but the word, near the city of Craum is reprodued Pompey's soldiers, that he had been both will there general known how to one comme." And ifterwise lawed him in a very different fishion when it came to be

But why may not a man also argue, on the contrary, that

* Whits tortum s in the heat, and terror seizes upon all the enemy "-Lively vii 74

^{1 .} Handbal conquered but knew not have to make the best use at his victoria. —Pertlanch, Son 83.

Plutarel I has Cerar e 11

it is the effect of a precipitons and insulate spirit not to know how to bound and restrain its covering, that it is to abuse the favours of God to exceed the measure He has prescribed them and that again to throw a man s self into danger after a victors obtained is again to expose himself to the mercy of fortune that it is one of the greatest discretions in the rule of war not to drive an enemy to desputer Stilla and Marius in the social wir having defeated the Marians seeing yet a body of reserve that prompted by lespur was coming on like enraged brutes to dash in upon them thought it not convenient to stand their charge. Had not Monsieur de Foix s nidour transported him so furiously to pursue the remains of the victory of Raycom, he had not obscured it by his own death. And yet the recent memory of his example served to preserve Monsieur d Anguien from the same misfortune at the hattle of Servicles Tis dangerous to attack a man you have deprived of all means to escape but by ins arms for neces sit) teaches violent resolutions gravissimi sunt morsus urritatæ necessitatis

Vancitus hand gratis jugulo q is provocat bostem 2

This was it that made Pharax withhold the King of Locdemon who had won a brittle ignant the Mautineum from going to charge a thousand Arganax who had escaped in in catale body from the defeat but rather let them steal off it hiers' that he might not excuster valour whethed and emaged by mischance. Clodomir King of Aquitaine after his victory puisuing Gon femar King of Britgiand's besten and miking off as first as he could for safety compelled him to free about and make head wherein his obstinary deprived him of the fruit of his conquest for he there lost his hife.

In the manner of a man were to choose whether he would have his soldners nehly and sumptaonsly accounted or anned only for the necessity of the matter in hand this argument would stop in to favour the first of which

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Finaged necessary b tes deepest —Porries I Appo Declam

He logreents himself to the fee sells is like dear —
LUUN tr 200

Dodorus Siculus vii 20

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opunon was Sertorius, Philopomen, Brutus, Casur, and others, that it is to a soldier an enflaming of courage and a spur to glory to see himself in brave attire, and withal a motive to be more obstinate in fight having his arms which are in a manner his estate and whole inheritance, to defend, which is the reason, says Xenophon, why those of Asia carried their wives and concubines, with their . choicest rewels and greatest wealth, along with them to the wars But then these arguments would be as ready to stand up for the other side, that a general ought rather to lessen in his men their solicitude of preserving themselves than to increase it, that he such means they will be in a double fear of hazarding their persons, as it will be a double temptation to the enemy to fight with greater resolution where so great booty and so rich spoils are to be obtained, and this very thing has been observed in former times notably to encourage the Romans against the Sammtes Antiochus, showing Hannibal the arms be had raised, wonderfully splended and rich in all sorts of equipage, asked him if the Romans would be estisfied with that army? "Satisfied?" replied the other, "yes, doubtless, were their warres never so great" Lycurgus not only forbad his soldiers all manner of bravery in their equipage, but, more-

as he and, that powers' and frugality should shine with the rest of the buttle."
At eagen and elsewiere, where occasion drivs us near to the enemy, we willingly suffer our men to braye, rate, and affront him with all serts of mymrous fruginge, and not sufficial some colour of revision for it is of no birtle consequence to take from them all hopes of mercy and composition, by representing to them that there is no far quirte; to be expected from an enemy they have meened to that degree, no other remedy remaining but in victor And yet Yitelhus found hunself deceived in this way of proceeding, for having to do with Otho, welker in the valous of his soldiers long unconstoned to war and eftern mated with the delights of the etc), less on selfed them at

over, to strip their conquered enemies, because he would,

¹ Suctonius, Crear, c 67

Cyropedia, n. 4 Anlas Gellius, V. 5
Plutareli, Apothegias of the Lacedamonians, art. Lyeurgus

lact with injurious language reproveding them with cowardice and rared for the mistre, es and entertainment they had left behind at Pome that by this meets he negar of them with such resolution as no exhortation lad hat the power to have done and himself made them fall upon him with whom their own captains before could be no means prevail. And indeed when they are purpose that touch to the queek, it may very well fall out that he who cent unwillings to work in the behalf of his prince will full tot with another sort of mettle wie in the quirrel is his own.

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Cons derme of how great importance is the preservation of the general of an army and that the univer alaim of an enemy is levelled directly at the head upon which all the others depend the course seems to admit of no dispute which we know has been tal in by so many great captains of changing their habits and disquising their persons upon the point of going to engage Nevertheless the incon semance a man by so doing rims into is not less than that he thinks to avoid for the captain by this means being concealed from the knowledge of his own men the courage they should derive from his presence and example happens is degrees to cool and to deep and not seeing the wonted marks and engines of their leader they presently conclude than either dead or that despuring of the business Le is gone to shift for himself. And experience shows us that both these ways have been successful and otherwise What befel Pyrrhus in the battle he fou ht against the consul Levinus in Italy will serve us to both purposes for though ly shrouding his yer on under the armour of Megacles and making him wear his ov n he undoubtedly preserved his own life vet by that very means he was withal very near running into the other mischief of lo ing the battle. Alexander Carar and Lucullus loved to mal e themselves known in a battle by rich accouraments and armour of a particular lustre and colour Agrs Agest laus and that great G hppus on the contrary used to fight obscurely armed, and without any imperial aftendance or distinction

As at the lattle of J. r. in the person of Henry the Great Diodorus Sical is mm. 33

Amongst other oversights Pomper is charged withal at the battle of Pharsalia, he is condemned for making his army stand still to receive the engine's charge, "by reason that" (I shall here steal Plutarch's own words which are better than mme)' "he by so doing deprived himself of the violent impression the motion of running adds to the first shock of arms and hindered that clashing of the combitants against one another which is wont to give them greater impetuosity and fury, especially when they come to rush in with their utmost vigour, their courages increasing by the shouts and the carrer, 'tis to render the soldiers' aidour, as a man may say, more reserved and cold ' This is what he says But if Cre-ar had come in the worse who might it hot as well have been urged by another, that on the contrary, the strongest and most steady posture of fighting is that wherein a man stands planted firm without motion, and that they who are steady upon the march, closing up, und reserving their force within themselves for the push of the business, have a great advantage examst those who are dispidered, and who have already spent half their breath in running on precipitately to the charge. Bondes that on army is a body made up of so many individual members it is impossible for it to move in this fury with so exact a motion as not to break the order of battle and that the best of them are not engaged before their fellows can come on to help them In that unnatural battle betweet the two Persun brothers, the Lucdemonan Cleuchus, who commanded the Greeks of Cyrus' party, led them on softh and without precipitation to the charge but, coming within fifty pages hurried them on full apied hoping in so short a cateer both to keep their order and to husband their breath, and it the same time to give the advantage of impetuosity and impression both to their persons and their missile arm. Others have regulated this question as to their armies thus of your enemy come full drave upon you, stand firm to secence him, if he stand to receive you, run full drive upon hom 2

In the expedition of the Emperor Charles V into Pro-

¹ I ste of Possiper, c. 19 ² Plutarch, Procepts of Marriage, c. 34

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vence, King Francis was put to choose either to go meet him in Italy or to await him in his own dominions, wherein, though he very well considered of how great advantage it was to preserve his own territory entire and clear from the troubles of war, to the end that being unexhausted of its stores, it might continually supply men and money at need, that the nece sity of war requires at every turn to spoil and lay waste the country before us, which cannot very well be done upon one's own, to which may be added, that the country people do not so easily digest such a havor by those of their own party as from an enemy, so that sedifions and commotions might by such means be kindled amongst us. that the beence of pillage and plumler (which are not to be tolerated at home) is a great case and refreshment against the fatigues and sufferings of war, and that he who has no other prospect of gain than his bare pay, will bardly be kept from running home, being but two steps from his wife and his own house, that he who lays the cloth is ever at the charge of the feast, that there is more alacrity in ascaulting than defending, and that the shock of a battle's loss in our own bowels is so violent as to endanger the disjointing of the whole body, there being no passion so contagious as that of fear, that is so easily believed, or that so suddenly diffuses it elf, and that the cities that should hear the rattle of this tempest at their gate- that should take in their captains and soldiers yet trembling and out of breath, would be in danger in this beat and horry to precipitate themselves upon some untoward resolution not with standing all this, so it was that he chose to recal the forces he had beyond the mountams and to suffer the enemy to come to him. For he might, on the other hand magne that, being at home and amongst his friends, he could not fail of plenty of all man ner of conveniences, the rivers and passes he had at his denotion would bring him in both provisions and money in all security, and without the trouble of convoy, that he should find his subjects by so much the more affectionate to him, by how much their danger was more near and precing, that having so many cities and barriers to secure him, it would be in his power to give the law of battle at his own opportunity and advantage, and that, if it pleased him to delay the time, under cover and at his ease he might see

his enemy founder and defect himself with the difficulties, for was certain to encounter being engaged in an hostile country, where before, behind, and on creat acide was would be made upon him, no hearns to refresh himself or to enlarge his quarters, should dist uses make them or to lodge his wounded men in sefety, no money, no netroile but at the point of the lance, no lessure to repose and tall eleverth, no knowledge of the ways or country to acture him from ambushes and surprises, and in case of loansy a battle, no possible means of saving the remains. Neither is there want of examine in both these class.

Super thought it much better to go and attack in, enumy a formiones in Africia than to star at forms to defend his own and to fight him in Rely, and it succeeded well with him Det on the contract. He mush in the same war runnel himself by a hindowing the computer of a foreign country, to permit a hindowing the computer of a foreign country, to permit a hindowing the computer of a foreign country, to permit a fine own time Athenmia himself it the enemy in their own dominions to go over mos Stadt were not awareness. Stadt were not awareness of storm on their desemble that Agardische, King of Syerians, found her five numble to him when ne went over note Africa, and let the war at boung

By which examples we are wont to conclude, and with some reason that events, especially in an form in moprit especial quan fortune also will not be governed to nor subunt unto income reasons and probleme, according to the poet.

> "Fi pede consultes protoun est prudentes fallis. Nos fortura prahet cursos, canaturque no mes, Sod v. e. per condes mallo dissembne hertur. Solbect et alind quad nos constantes regisque. Manus, et na propris de duc transitable (per *)

But to take the thing right at should seem that our course Is and deliber took depend as much upe a festion as anothing also see do, and that the engages our very reason and area ments in his consectant and confusion. We argue rest to

A There is to good in the course I protein is accounted an interesting forms from purpositions as seen at requirement and in most discussion and the most discussion and the most discussion in the course of the co

and divinuriously save find us in Plate to reason that is well as one by sour distures a lave great participation with the timerate of him of

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CHAPTER ALVIII

DI VAP HOISIS OF DESTRIPPE

I street have become a grammarian I who never I arned ins lineunge but by rote and who do not set know a lice tive communities or ablative I think I have read that the Romans had a sort of hor es by them called fundles or der trance which were either led hir as or horses laid on at several stans to be taken fresh upon occasion and thence it is that we call our horses of service destricts and our romances commonly use the physics of adesir r for accept tiper to acompany. They its called those that were trumed in such sort that running full speed side by side without bridle or saddle the Roman gentlemen armed at ill neces, would shift and throw our class from one to the other desallorses eques. The Numidian men it arms had always a led hor a mone hand besides that they rode upon to change in the heat of bottle curbus desult from in modum binos tribentibus equos inter accrimina supe rugnam in recentem comum ex fe o trincitis trinsultare mos erat tanta velocita apsis tamque docile equorum genus 1 There are many horses truned to help their riders so as to run upon any one that appear with a drawn sword to fall both with mouth and beels upon any that front or oppose them but it often happens that they do more harm to their friends than to their enemie moreover you cannot loose them from their hold to reduce them again into order when they are once engaged and

Who see it was leading alon, it of once after the manner of the horse vaulture in a circum arised is they were in the heat of tight it hay from a tired heres to a fee home so active were the me and the horses to decile —Lity value 9

grappled, by which means you remain at the mercy of their quarrel It happened very ill to Artybins, general of this Person army, fighting, man to min, with Onesilus, Kingof Salamis, to be mounted upon a horse trained after the manner, it being the occasion or his death the squite of Onesilus cleaving the horse down with a sextle between the shoulders as it was reared up upon his master ! And what the Italians report, that in the battle of Fornova King-Charles' horse, with links and plunges disengaged his master from the encary that pressed upon him, without which he he had been slam sounds like a very great chance if it be true The Mamelukes mile then boast that they have the most ready houses of any cavalry in the world, that by nature and custom they were thught to known and distinguish the enemy and to fill foul upon them with mouth and heels according to a word or sign given, as also to gather up with their terth daris and lances scattered upon the field, and present them to their riders, on the word of command "The said both of Carar and Pompey, that amongst their other excellent qualities they were both very good hoisemen, and particularly of Owear that in his youth being mounted on the bare back without saddle or bridic, he could make the horse inn ston and turn, and perform all its airs, with his hands cobind him? As nature designed to make of this person and of Alexander, two muracles of military art so one would say she had done her utmost to arm them after an extraordmary manuer for every one knows that Alevander's horse, Bucephalus, had a head inclining to the shape of a bull, that he would suffer hunself to be mounted and governed

Horodotus, v. 111, 112

Plutarch, mysta, c 5

Ir the nurrative which Philip de Commes has given of this butle, in which he himself was preent (the vin ch 6), he tells us of wonderful perform inces by the lines on which the Fing was beautiful borse in leaf years may find the set in most beautiful borse in leaf ever seen. During the battle the long was personally attacked, when he had nobedy near lam but a valet do ch ambre, a httle fellow, and not noll a med "The ling" any.
Plulip de Commes, "had the best house under him in the world, and therewith he stood his ground bravely, till a number of his men, not a great way from him, arrived at the current minute

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is none but he master and that he was so honoured after has duth is have very ore ted to his name. Corsar h lab or which half r feet ble those of a man has he is being liveled in the form of tinger which likewise wa not the rell a by one but Casar houself, who after has double de herte I has statue to the gold s Venu "

I le n t villingly alight when I am on e en here luck for it is the place where wh ther well or so k I find investi mest a cas. Plata recommends it for health as also Plant eres it is go d for the stomach and the joints Let us go furth ranto this matter sing him war

Weralm's noph m'alm for I dang my one who was master of a hors to travel on foot. Trough and Justin say that the Parthams were wont to perform all offices and or mones not only in war but also all affurs whether pullic or private male larguing conf r entertain take the air and all in horselach, and that the greatest distinction betweet from an Labrace amonest them was that the one role on hor of ick and the other went on foot an institution

of which Ame Cyrus was the founder There are a viral examples in the Roman history (and Suctomus more particularly observes it of Casar) of cup tuns who in pressing occusions commanded their cavalry to alight both ly that means to take from them all hopes of flight as also for the advantage they hoped in this sort of fight Que hand dubie superat Remanus says Lavy And so the first thing they did to prevent the minimies and insurjections of untions of late conquest was to take from them their trus and horses and therefore it is that we so often meet in Casar arms profess juments product obsides danique et . The Grand Signior to this divisuffers not a Christian or a Jew to keep a horse of his own throughout his empire

Our ancestors and especially at the time they had war with the En lish in all their greatest engagements and

Autos Gellos V 2 Sucto nas I fe of Crear c 61 Cyropodia n 3 a lat a tri

It tin look 41 Suctomus marta e 60 Wherein the Homans did questionless excel -Livi is "

He comman led the arresto be produced the horses brought out and lostages to be given — De Bello Gall, vii 11

patched battles fought for the most part on foot, that they might have nothing but their own force courage, and constancy to trust to in a quarrel of so great concern as his and honour. You stal c (whatever Chriswaths, in Xiznophon's says to the centrary) your holour and your fortune upon that of your horse, has wounds on death lump current no must be some damen, he feat or fury shall make you reputed their or will be supported the convertibility of he will be supported the convertibility of the conve

"Padebant pariter, pariturque ruebant Victores victique - neque his ingu nota, neque illis " "

Their bittles were much better disputed. Nowadars there are nothing but routs. "pinnise claims adque mystems rem decernite." And the neams we choose to make use of in so great a hiarard should be in intel as possible it our own command when fore is bould adrive to choose wagnoss of the shortest soit, and such of which we are able to give the best account. A main may repose more confidence may sword he helds in his band than in a bullet be discharges out of a pasto, wherein their must be a con aircaic of several circumstances to make it perform its office, the powder, the stone, and the wheel it amy of which fall it endanges a our future. A man himself strikes much surer than the in read under this blow.

" Et, quo ferre voluit, permittere vuluera ventia Ensia linki t vires , et gens quarcumque virorum cst, Bolla gerit gludua," 4

But of that we upon I shall speak more fully when I come to compare the arms of the ancients with those of modern

^{*} Cyrop rdua, ry ?

"They tight and fall pell mell, victors and vanquished—flight unthought of by either '—Æncut, v 770

"The livel shout, the livel charge pure an end to the business"

⁻Little, No. 41 4 Where it lists the wind bestows the arrow wound the sword needs strength of arm manly nations prefer to fight with the sword -Little, No. 354

12.

in all let he as the symmetric of the enalytic value to recourse of similar with involventian Hard up nations of a first similar with involventian and he result in the control of the symmetric similar distribution for the symmetric similar distribution for the male of the symmetric similar distribution and the symmetric similar distribution and the symmetric similar problems and the symmetric similar distribution of the symmetric symmetric similar distribution and the symmetric symmetr

Magnani strilens er morta l'halanca seu t I ultur i nota moda

They had in root y other derives which end-on middle thom pyrficit in Chink so in merodil let to us who has, not except had no his which they simply different so four poycher and should be yelled the different so four poycher and obtained to trunche two trigons and two armed men at oftimes to trunche two trigons and two armed men at one and pin them tog there. Notiche was the different of their length as contained on an analysis of the different points and the same and

cyronas moder car the magner of intervallo loce as not trajecte non eith not be turn whiterable ed quen i sum dost arsont. Their pieces of buttert had not only the execution lut the thunder of our camon also and actus mornium cum terribile south editios priver of trops

The Phylagers, baued of the inclining fice through the arrival value in lum, count $l=E_{\rm eff}(v, 0)$. With a lost in lum, count $l=E_{\rm eff}(v, 0)$ with a lost in the experimental part of the state of the state

OF WAR-HORSES

[III.ATZ AYEO

datio cepit "1 The Gauls, our kinsmen in Asia, abominated datio cepti." The Gauis, our kinsusen in Asia, atominated these treatherous missis arms, it being their tree to fight, with greater binvery, hand to hand. "Non-tun patenthus plags movesture uto lation quain althe plags estetiam gloriosius se pugnare putant: tidem, quain aculeus sagittic auf glandis abditte introasus teaun vulnere in speciem untt. tum in rabera et proforem Lun parms. perments pestis veisi, prosternunt corpora hum, "2 a
poetty description of something very like t harquebuse
shot The ten thousand Greeks in their long and famous retreat met with a nation who very much gailed them with great and strong bows carrying arrows so long, that taking them up one might return them back like a dart and with them pierce a buckler and an armed man through and through * The engines that Dionysius invented at Syracuse to shoot yest massy darts and stones of a prodigious greatness with so great impetuosity and at so great a distance, came very near to our modern inventions

But in this discourse of horses and horsemanship we are not to forget the pleasant posture of one Marstre Pierre Pol, doctor of divinity, upon his mule whom Monstrelet is ports always to have ridden uside through the streets of Paris like a woman He says also, elsewhere, that the Gascons had terrible horses, that would wheel in then full speed which the French, Picards, Flymings, and Brabanters looked upon as a miracle 'having nover seen the like before,' which are his very words

Great "peaking of the Suabians" in the charges they make on horseback," says he, " they often throw themselves off to fight on foot, having taught their horses not to stir in the meantime from the place, to which they presently run agam upon occasion, and according to their custom nothing

[&]quot; " At the latter, of the walls, performed with a terrible noise, the defendants began to fear and tremble - Live, seven 5 - "They are not so much concerned about large gushes-the lugger and deeper the wound the more glorious do they esteem the combit but when they and themselver tormented by some arrowhead or bullet lodged within, but presenting little outward show of wound, transported with shame and anger to persit is so unperceptible a de troi er, they fall to the ground — Idem, ibid, 21

* Xenophon, Anab., V 2

they describe his male us of these consensus as a maso much that being but a very few in number they fear net to atturk a great many. That which I have formerly wen dr lat to a hore mile to perform all his air with a awatch only and the remain on his need, was common with the Masshan who rel their her e- without saddle or ber II

It ens que nu lo re i lens Mar Allage o Oral vill cut fe norma nesem virua

Le Nume la unite in esparant

· Figuresia from deformes a se cursus rapida o rene et extento cumo cure utima

King Miken 'he who fir t instituted the Order of the Bander S of in Spin imangs other rule of the order a re them this that they should never ride mal or mulet upon p nalty of a mark of sile r this I had lately out of Gu vara . Lett rs when r reave these the title of Golden Dustles had mother kind of epimon of them than I hive The courter' says that till his time it was a disgrace. to a confloman to ride on one of these creatures. Int the Also smians on the contrary the nearer they are to the I+r on of Pr ster John love to be mounted upon large mules for the greatest dignity and grandeur

Aenophon tells us "that the Assuring were fain to keep their horses fattened in the stable they were so fierce and virious, and that it required so much time to loose and larness them that to avoid any disorder this tedious preparation might bring upon them in east of surprise they never sat down in their camp till it was first well fortified with dit has and ramperts. His Carus who was so great a master in all manner of horse service lept his hor es to their due work and never suffered them to have unvilling

' Monso XI King of Leon and Castile hell 13.0

Tie C rte_man of Bulthasur Castighone multished in logs Cyropredia ni 3

Tile Ma sylians arounted on the lare lacks of their forse In lleles guile them by a mere switch - I box's is 68?

The annudians gurling their horses without brille - Find in 41 The career of a lor e without a lindle is ungraceful the neck extended stiff and the no e thrust out. - Itty saxs Il

to cat till first they had extract it by the sweat of some kind of exercise. The Seythans when in the field and in scarcity of protisions used to let their boraes' blood which they drain, and sustained themselves by that diet

"Yemt et epoto Sarmata pastus equo "2

Those of Creie being besieged by Metellus, were in so great necessity for dumb that they were fain to quench their thirst with their horses' urine $^{\circ}$

To show how much cheepen the Turkish armies support themselves than our European forces, 'ins sud, that besides the soldiers drink nothing; but water and cat nothing but tree and salt flesh pulterased for which evers one mare resulcierra about with him a month's provision) but know how to feed upon the blood of their howes, as well as the Musco vite and Turkir and salt if for their two.

These new discovered people of the Indies, when the hospital Spannards first landed amongst them had so great and opinion both of the men and horses that the looked upon the first as again and the other vacaminds combiled above their rature, in-noment that after they were subdead, coming to the men to axis for peace and pathod, and to himse them, and of mine them, and of mine them, and to mine them, and to the coming to the most own to the horses, with the view land of horses, with the view land of horses, with the view land of horses with the range to them they had made to the others interpoting their axishing for a language of true and friendship.

In the other Indues to rid upon an diplant was the first and rowly lance of homour, the second to ride in a coach with four horses, the third to ride upon a camel, and the last and least should not be earried or drawn by one hose only. Some one of our late writers tells us that he has been in countries in those pirts, where they ride upon oven with pads, strings, and by like, and you much at their case. Quantus Fibous Maximus Ruthanus, in a buttle with the Summies, seem his horse after the or four thances, had

failed of breaking into the enema's battation took this course, to make them unbridle all their horses and spur

¹ "The Seythtin comes, who feeds on horse flish '-MAPTIAL, Spectae, lib Lip 3 x 4

"Val Max, vin 6, ext 1 2 Arriva, Hist Ind., c 17

their hardest, so that having nothing to check their career they might through weapons and men open the way to his foot who by that means gare them a bloody defeat. The same command was given by Quintus Fulvius Flaccus against the Celtiberrans III quim majore vi equorum facietis si effrentos in hostes equos immittis quod sepe Romanos caurtes cum laude fecasse sua memoras proditum detractisque frænis bis ultro eitroque cum magna strace hostium intractis omnibus hastis transcurrerunt

The Dulle of Muscovy was anciently obliged to pay this reverence to the Tartars that when they sent an embassy to han he went out to meet them on foot and presented them with a gol let of mares milk (a beverage of greatest exteem amongst them; and if in drinking a drop fell by chappe up on then horse's mane he was bound to hick it off with his tougue. The army that Bajazet bud sent into Russia. was overwhelmed with so droudful a tempest of snow that to shelter and preserve themselves from the cold many fulled and embowelled their horses to creep into their bellies and enjoy the benefit of that vital heat Buazet after that furious buttle wherein he was overthrown by Timerlane was in a hopeful way of securing his own per son by the fleetness of an Araban mare he had under him. had he not been constrained to let her drunk her fill at the ford of a river in his way which rendered her so hervy and indisposed that he was afterwards easily overtaken by those that pursued ha. They say indeed that to let a hor e stale takes him off his mettle but as to drinking I should rather have thought it would refresh her

Crosus marching his army through centarn waste lands near Sardis met with an infinite number of serpents which the horses devoured with great appetite and which Hero dotus says a was a pro ligy of ominous portent to his affairs.

We call a horse charal order that has his mane and cars

¹ Lavy vn 30 You vill do your lusines with greater alvantage of your hor es strongth if you sen! them unbridled upon the enemy as it is recorded the Roman horse to their great giors have often do in their bits being taken off they charged through and again back ti rou_l the enemy - runks with great slaughter breaking down all tleir spears - Idem, vi 40

entire, and no other will pass muster. The Lacedemonians. having defeated the Athemans in Sieds, returning trainphant from the victory into the city of Sarreuse, amongst other insolences, caused all the hor es they had taken to be shorn and led in triumph Alexander fought with a nation called Dabe, whose discipline it was to march two and two together armed on one horse, to the war, and being in light one of them alrelated, and so they fought on horseback and on foot one after another by turns

I do not think that for gracial riding any nation in the world excels the French A good horseman, according to our way of speaking seems rather to have respect to the courage of the man than address in riding. Of all that over I saw, the most knowing in that art, who had the best reat and the best method in breaking horses was Monsieur

de Curnavalet who served our King Henry II

I have seen a man ride with both his feet upon the saddle, take off his saddle, and at his return take it up again and replace it riding all the while full speed, having palloped over n exp make at it very good shots buckwards with his bow, take up anything from the ground, setting one foot on the ground and the other in the stirrup with theuts other ape's trick which he got his hime by

There has been seen in my time at Constantinople two men upon one horse who, in the height of its speed would throw themselves off and into the saddle ngain by turn, and one who builted and saddled has horse with nothing but his teeth, another who betwirt two hoises, one foot upon one saddle and the other upon the other, carring another man upon his shoulders would ride full career, the other Standing bolt upright upon him and making very good shots with his bow, several who would ride full speed with their heels upward and their heads upon the saddle betweet several countars with the points upwards, fixed in the harness, When I was a box, the prince of Sulmona, urder his knees and toes, as if they had been nailed there, to show the firmness of his seat

CHAPTER VLIX

OF ANCIPNT CLETOMS

I should willingly jurden our people for almitting no other pittern or rul of perfection than their own peculiar manners and customs, for the a commen vice not of the with ir only but almost of all men to wall in the besten road then ancestors have trod before them. I am content whon they see Pabricus or Lalius that they look upon their countenance and behaviour as burbarous seeing they are noth r clothed nor fashioned according to our mode But I find fault with their singular indiscretion in suffering themselves to be so blanded and major I upon by the authority of the present usage as every month to after their opinion if custom so require and that they should so vary their jud_ment in their own particular concern When they wore the bust of their doublets up as hi h as then broasts they stilly maintained that they were in their proper place some verrs after it was slipped down betweet their thinks and then they could laugh at the former fashion as uneasy and not devalde. The fashion now in use mal or them absolutely condemn the other two with so great resolution and so universal consent that a man would think there was a certain land of madness crept in amongst them, that infatuates their understanding a to this strange degree Non secong that our change of fraheens as so prompt and sudden that the ascentions of all the tailors in the world cannot furnish out new when whoms enow to feed our vanity with il there will often be a necessity that the despised forms must again come in vogue and these immediately after full rate the same contempt and that the same judgment must in the space of lifteen or twenty years tale up half a dozen not only divers but contrary opinions with an incredible lightness and inconstancy there is not any of us so discreet who suffers not himself to be gulled with this contriduction and both in external and internal sight to be insensibly blinded

CHAP TITE?

I will here muster up were old customs that I have in memory, some of them the same with ours, the other starferant, to the end, that be ering in mind this continual variation of human things, we now have our judgment more clearly and firmly actival.

The thing in its sampages are of failting with reper and tools, we are precise compact to florours above "Summaries" ("Summaries" structured that the forest the transport of the colorest as a consider structure, "Summaries" to be set and the observers a consideration of our mation, that continue we want mongest us which is to stop presentative ment upon the model to comply them to give an account also their instant to take it for its afficult and just cause of quarrei if the writing to the presentation of the presentatio

At the Battie, which the ancients made use of ever diptore they went to dimer and as frequent has we wash our lands, the art first cash both of these areas and logs, " dut afterwest, and by a cestion that has continued for nameness in most nations of the world, they bathed stark riched in mixed and perfumed a bar booking upon these are described by the properties of the mace water. The most obligation and afficiently of funned themselves all over those as the foretimes and afficiently of funned themselves all over those as four times a day. They often closed their hair to be purched off, or the women of Frence has a some time since taken up a courton to do that forebleads.

'Quod pectus, quod crura tiba quod brachia vellas, a though they had ominaents proper for that purpose,

" Parlotro mitet, aut acida latet obbita creia.

They delighted to be soft, and all ged it as a great testimon of hardness, to by upon a mittres. They are lying upon beds, much after the manner of the Turks in this age

[&]quot;They wrapt their cloaks upon the left arm, and drev their swords"—B. D. Re Unit, 2 "5"

I lden the Sensea, Fp., 86

^{&#}x27;Alem, iff. Someon, Tp., 96
'A' on plack the hard out of your breast, your arms, and
thicks - 411 Trade, if 62, if.
'Ale shapes with inquenty or with chalk dis obtain vinegar'
-litems, v. 93 the

3.00

" In in soro 1 ator Freak no creas ab alto "

And the grad of the sounger Cato that stor the battle of Phar-alia is ing entired into a reclateful, disposition at the ill posture of the public affairs, he took his repasts always sitting, assuming a strict and aughree course of life It was also their custom to lies the hands of great persons, the mon, to honour and carries them. And meeting with from le the, always lissed in silutation as do the Vene tions

" frain'usque darem cum dulcibus meula verbis 1

In actitioning or saluting any great man they need to lav their hands upon his knees Pasicles the Thilosopher, brother of Crates instead of laring his hand upon the knee laid it upon the private parts and leing roughly repulsed by him to whom he made that indecent compliment 'What, said he, "is not that part your own as well us the other?" They used to eat fruit as we do after dunter. Ther wiped their fundaments (but the lighes if they please mines it smaller) with a sponge which is the the sponge was fast ned to the end of a such as appears by the story of him who as he was led along to be thrown to the wild beasts in the sight of the people asking leave to do his business and having no other way to despatch him edf forced the sponge and etick down his throat and choked himself. They used to ware, after continu with perfumed woul

At the rol factor . Sed losa mentula laura

They had in the streets of Rome ressels and little tubs for passengers to urine in

^{&#}x27;Thus I'tther Fueze, from his high bed of state, spoke "-E) id 1: 2.

Plutarch in vita c 15

3 And kin k t words I would mingle with kisses -Ovid Do

Po t n 9 13 DE menes Lastine, va 89 - Horace Sat 1 3 6 eneca Ep. 70 " Martini va. ab H

LAILY AVED

" Pusi sope lacura propter, se, ac dolta curta. Sonno de vineta, credunt extollere vestem "

They had collation betweet meals, and had, in summer cellars of snow to coal their wine, and some there were who made use of snow in winter, not thinking their wine cool enough, even at that cold serson of the year. The men of quality had their cupbearers and carvers, and there buffoons to make them sport They had their meat served up in winter upon chafing dishes, which were set upon the table, and had portable kitchens (of which I myself have seen some) wherem all their service was carried about with t hem

" Has vobs epulas imbete, lauta No offendamu zubulante cana."

In summer they had a contrivance to bring fresh and clear rulls through their lower rooms wherein were great store of living fish which the guests took out with their own hands to be dressed every man according to his own hkmer. Fish has ever had this pie enimence, and keeps it still that the grandces as to them, all pretend to be cooks, and indeed the taste is more deligite than that of tiesh at least to my fance. But in all sorts of magnificence debanchery and voluptuous myentions of effemmacs and expense we do in truth, all we can to parallel them, for our wills are as corrupt as theirs but we want ability to equal them, our force is no more able to reach them in then vicious, then in their virtuous qualities, for both the one and the other proceeded from a vigour of soul which was without comparison greater in them than in us And souls by how much the weaker they are by so much have they less power to do either very well or very ill

The highest place of honour amongst them was the middle. The name going before or following after either in ariting or speaking, had no signification of grandour, as is evident by their writings, they will as soon say

" Do you if you please esterm these teasts for my part, I do not like the ambulators suppers — Mai Tial, vii 48, 4 124

[&]quot; "The little boxs in their elementiand then they are near the public urnal, and ruse their coat, to make use of it "-I contin s,

Option and Crisis as Crisis and Options, and me and that with a mid me. This is the review that under me, formed to the land in the life of Flammus, in our Freich. Plot it he dong results when it seems as if the authorsys dual, of the perions of honor I want the Edwins and R mains about the winning of a battle their hald with their point of trees of band in male it of some impotance that in the Grid's ones, they had just the African-I for, the Romans of their less no amphibology in the words of the Trach translation.

The latter in their boths made no seruple of admitting men amongst them and moreover made use of their riving men to rub and amount them

Inguina succinctus mgra tibi ecreus sluta

Ther all powdered themselves with a certain powder to moderate their sweats

The ancient Gauls says Sidomus Apollmans were their long before and the hinder part of the head shaved a fashion that begins to revive in this vicious and effeminate

The Romans used to pay the watermen their fare at their first stepping into the boat which we never do till after landing

Dum es éxigitur, dum mula ligatur Tota al it hora. 4

The women used to be on the side of the bed next the wall and for that reason they called Casar spondam regis Nicomedia '' They took breath in their drinking and watered their wine

¹ By Amyot c ²
² A struction models guided with a black aprontistands before you when maked you take a hot bath —MARTIAL, vii. 80 1

Carm V 239

Will still size a paying and the mule is being harnes, ed whole hours tin eas past —Horace Set 1 5 13

The bed of King Nicomedes —Surrovios Life of Casar

tt Quis puer ocras Restinguet ardentis falcem Pocula protereunte lympha *" 1

And the roguesh looks and gestures of our lackeys were also in use amongst them

"O Jane a tergo quem nulla ciconia pinat. Nec manus aurientas imitata est mobilis albas, Nec lingue, quantum artist casas Appula, tantum "2

The Argian and Roman ladies mourned in white,3 as ours did formerly and should do still, were I to govern in this point But there are whole books on this subject

CHAPTER L

OF DEMOCRITUS AND HIPACLITUS

The judgment is an atensil proper for all subjects, and will have an oat in everything which is the reason, that in these Essays I take hold of all occasions where, though it happen to be a subject I do not very well understand, I try however, sounding it at a distance and finding it too deep for my statue, I keep me on the shore, and this knowledge that a man can proceed no further, as one effect of its virtue, yer, one of those of which it is most proud One while in an idle and fravolous subject, I try to find out matter whereof to compose a body, and then to prop and support it , another while, I employ it in a noble subject,

Herodian, 1\ 2, 6 Which Cotton translates, "even in the most inconsidering sort of men,' the text being, "ouy, de coux dent il se vante le plus

[&]quot; What boy will quickly come and cool the heat of the Falerman wine with clear water "-Horace Od is 2, 18

[&]quot; "O Janus, whom no crooked fingers, simulating a stork, peck at behind your back, whom no quick hands decide behind you, by maitating the motion of the white eurs of the ass, against whom no mocking tongue is thrust out, as the tongue of the thirsty dog in the dog days - Pensius, 1 58

rethat has been to sed in itumilal fra thousand fan Is vi na in min con same per dils mandian anothers ti lis in the via length leat non electrical the lo rust of n it wall in the strof or her in such " as its if with of it pullment to the the west it sams less unless the usual poths to dit runn. But this er hit is the lest. I have to the unceffine rgum nte to t run aul tak that sh first prouts to no they are all able to m. I reed and a new pother u hancef them f = I perer we all of any hing neith rid they who so larg ly gromes to how it oth rs. Of a hun lad in mlere on I faces that to rwhing has I take on the while to look n av rouly anoth ryhel to mil'o up h skin and som time to jurch it to the bone. I give a siab not so v Je but as deep .- I can and am for the most part temp ed to tale at m hard by om n whi ht I diseas run it Dill know my lil a i might park quarture to han lie o mehinger ol r to the by torn and to be decired in my wn malility but symplem him, one word and then, both r patterns on from a veril proc and wattered without doings and with ut environments of too for I am n * n. pon able for them or old god to been close to my subject without varying at me orn liberty and il asur-and given our meetite doubt and uncertainty and to my own soverning method agnorance

All morn discourse up the term com and of Court the made mode on pursons in marchelling and commanding, the late of Plant alls was also con as other one and have in the offer affairs of love and leaves. A man makes a pulson at of a horse not only be seeing him when he is showing off he props, but be he very walk now and

by on r him stand in the stable

Amon't the functions of the soul there are some of a lever and ment form, be who does not so lear in the inferior offices as well as in those of nobler note more fully discours her and prindicating should be best bown take moy boild of her in in her heighest flights, and the rath r by reason that he wholl applies her if if and exercises, her whole various upon every particular subject and never handles smort than one thing at a time and her

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not according to it but according to herself. Things in respect to themselves have, peradventum their weight, in isures and conditions but when we one take them into us the soul forms them is she phase. Death is terrible to Cierro, coveted by Cato indifferent to Socrates Health, consenues, authority, knowledge rates, beauty, and their contrares, all strip the inselves at their entering into us, and receive a new robe and of another tishion, from the soul, and of what colour, brown bracht green darl and of what quality, sharp, sweet deep or superficial, as best phases cuch of them, for they are not agreed upon any common standard of forms, rule , or proceedings, every one is a queen in her own dominions. Let us therefor no more excuse ourselves upon the external qualities of thing at belongs to us to give ourselves in account of them Our good or ill his no other dependence but on ourselves. Tis there that our offerings and our yous apdue and not to fortune she has no power over our manners, on the contrary they draw and make her follow in their train, and cust her in their own mould should not I judge of Alexander at table runting and drinking at the productors rate he sometimes used to do? Or, if he plived at class swhat string of his soul was not touched by this idle and children game' I hate and avoid it because it is not play enough that it is too grave and serious a diversion, and I am ashamed to has out as much thought and study upon it as would serve to much better uses He did not more pump his brains about his glorious expedition into the India - nor than another numras olling a passage upon which depends the sifety of mankind. To what a doered does this ride along diversion malest the soul viben all her faculty are summoned together upon this trivial account! and how fair an opportunity she herein gives every one to know and to make a right indement of himself . I do not more thoroughly saft myself in any other posture than this what passion are we evenipted from in it? Anger, state mala, mapatance, and a vehement desire of getting the better in a concern wherein it were more even-able to be ambations of being evercome, for to be enment to excel above the common rate in fuvolous throes nowise belits a man of honour What I say in this

tringle may be sail in all others. First partial every amplism at of men mainfe to him equally with an other. In mornia and Herobitas were two failes also all the obtains were two failes also all violents and two near rappeared also all full with a paring and long time, whereas the relating commission rating that same condition of one, appeared always with a corrowful feel and typical has every an hose or.

Alter
La lebat que'i a limite moverat unum
l'retuleratque pedem fiebat contrarus alter

I am clearly for the first humour not because it is more pleasant to hugh than to weep but because it extract more contempt and condemuation than the other and I think we can never be does seed according to our full do or Compassion and bewaling seem to imily some esteem of and value for the thing bemoaned when is the things to laugh at are by that expressed to be of no moment I do not think that we are so unhappy as we are vain or have in us so much makee as folls we are not so full of my chief as manity nor so miscrable as we are vile and moun And therefore Diegenes who passed away his time in rolling himself in his tub and made nothing of the great Alexander esteeming us no better than fire or bladderpuffed up with wind was a sharper and more penetrating and consequently in my opinion a juster judge than Tunon surnamed the Man later, for what a man lates he Live to heart. This list was an enemy to all mankind who passionately desired our run and axonled our conversation as dangerous proceeding from walked and deprived natures the other valued us so little that we could neither trouble nor infect him by our example and left us to herd one with another not out of fear but from contempt of

our secrety concluding us as ine-pable of doing good as all of the same strain was Slatthus' mayer when Bruius courted him into the conspiracy against Creser, he was satisfied that the enterprise was just but he did not think

The one all are when he stepped over his threshold laughed at the world, the other this are went —JUVEN IL Sat x 28

mankind worths of a wise man's concern, according to the doctrine of Hegewis, who said, that a wise man ought to do nothing but for himself, foresanch as he only was worths of it and to the saying of Theodorus that it was not reasonable, a wise man should hazerd himself for his country, and endanger wisdom for a company of fools. Our condition is as rigidalious as risible

CHAPTER LI

OF THE \A\ITY OF WORDS

A RHETOFICIAN of times past said, that to make little things appear great was his profession. This was a shoemaker, who can make a great shoe for a little foot . They would in Sparta have sent such a fellow to be who ped for making procession of a tricks and decentful art, and I fance that Are undaning who was keng of that country was a little surprised it the answer of Thursdides, when inquirms of hun, which was the better wrestler. Pencles or he he replied that it was hard to affirm for when I have thrown him, said he, he always persuades the spectators that he had no fall and carries away the prize! The women who paint pounce and plaster up their ruins, filling up their wrinkles and deformities, are has to blame because it is no great matter whether we see them in their natural complexions, whereas these make it their business to describe not our sight only but our judgments and to adult rate and corrupt the very assence of things. The republics that have maintained themselves in a regular and well modelled government such as these of Lacodemon and Crete hal orators in no very great esteem. Aristo risch defined rhetoric to be a see nee to be remile the people, " Sarite and Plato "an art to flatter and deceme . And those who 2 Page a Lordin 12 S.

File tarch Tide of ben as, c. 2. Proper a Location in Statement of the sta

² Plantarch I is of Periodes, c. 5 Call those in

leaviting the unital length is enforced thread in the representation of the result of the results of the resul rl r l th | rin ipal pert who his to mose the first r is the irrelation of the rin the his to mose the iff etc. Tim in nom invent ditoman , in Loverna dis rierly as I tumular as rabil and that never is made us of but like these to the sick in a discorposed state. In those like lives to the side in a discomposed state. In those, where the value of the hospital redshifts, the has been self-per right and albe to give the live is such as of Minner. Blacks and Rome and Short file paths of a meaning the lives have the orders always a pain do admin to on the shall find few persons in these reput live who have pushed. Or in furture to no increase the cold or increase without the action of doqueon. From the Cosar Grasses Liquillies Details 30 de like these tool their thinks of print, to mount to that docress of unthority at which these states are discounted in the state of the control of the docress of uniform at which these states are done in the first print in the state of the control of the docress of uniform at which these states are done in the first print and the state of the control of the docress of the state of the docress of the docress to those than some control of the docress of the state of the docress of the docress to those than some control of the docress of the state of the docress of the state of the docress of the docress to the docress of the state of the state of the docress of the state of the docress of the state of the sta trury to the orimon of better times for L. Volumnius speaking published in favour of the election of Q. Fabius and Pub. Digits to the consular digits. These and men sail he born for war and great in execution in the comba of the tongue altogether wanting spirite truly consular. The subtle elequent and harned are only good for the city to make predicted at Pome when the public difference most flourshed at Pome when the public diarrown most condition and most desqueted with in testing commissions as a free and untilled soil bears the worst weed B which it should examine a most away to the worst weed B which it should examine a most away to the public diagram of the publ government has le a need of it than any other for the stupidity and [facility natural to the common people and that render them subject to be turned and twined and led by the ears ly this charming harmony of words without weighing or considering the truth and reality of things by the force of reason—this facility I say 1 not easily found in a single person and it is also more easy by good educa

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CHAP LI 7

poison There was never any famous orator known to come out of Persia or Macedon

I have entered into this discourse upon the occasion of an Italian I lately received into my service, and who was clerk of the kitchen to the late Cardinal Caraffa till lus death I put this fellow upon an account of his other when he fell to discourse of this palate science, with such a settled countenance and magneterial gravity as if he had been hardling some protound point of divinity He made a learned distinction of the several sorts of appetites, of that a man has before he begins to eat, and of those after the second and third service, the means simply to satisfy the first, and then to raise and actuate the other two, the ordering of the sauces, first in general, and then proceeded to the qualities of the ingredients and their effects, the differences of salads according to their seasons, those which ought to be served up hot and which cold, the manuar of their garnishment and decoration to render them acceptable to the eye. After which he entered a, on the order of the whole service, full of weighty and important considerations

" Nec minimo sine discrimine refert, Quo gesta lepores, et quo gallana sici tur , "

and all this set out with lefty and magnificent words, the very same we make use of when we discourse of the government of an empire Which learned lecture of my man brought this of Terence into my memory

" Hor salsum est, hoc adustum est, hor lautum est parum Hlud recte aterum su memento sedulo

Moneo, que possum, pro mea sapientia

Postremo, tanqu'um in speculum in patinas, Demca, Inspicere tubeo, et moneo, and facto usus sit

And yet even the Greeks themselves very much admired

^{1 &}quot;Nor with less discrimination observes how we should carve

a hare, and how a hen "- ILVENAL Sat V 123 2 "This is too wilt, that's nurnt, that a not washed enough that's well remember to do so another time. Thus do I ever advise

them to have things done properly, according to my capacity, and lastly, Demen I command my cooks to look into every dish as if it were a mirror, and tell them what they doubt do "-TEI ENCL. Adelph , m 3, 71

and highly applicated the order and disposition that Paulus Emilius observed in the feast he gave them at his return from Macedon. But I do not here speak of effects, I speak of words only

I do not know whether it may have the same operation upon other men that it has upon me, but when I hear our architects thunder out their bombast words of pilanters, architeaves, and cormess, of the Cormithan and Dore orders and suchlike juggon, my magnation is presently possessed with the palaces of Apoliudon, "when, after all, I find them but the paltry meers of my own takthen door

To hear men talk of metonomies, metaphors, and allegories, and other grammar words, would not one think they signified some rare and exotic form of sperking? And yet they are phrases that are no better than the

chatter of my chambermaid

And this other is a gullery of the same stamp, to call the offices of our kingdom by the latty titles of the Romans though they have no simulatude of function, and still less of authority and power And this also, which I doubt will one day turn to the repreach of this age of ours unworthily and midifferently to confer upon any we think fit the most glorious surnames with which antiquity honoured but one or two persons in several ages. Plito carried away the surnaine of Divine, by so universal a consent that never any one reputed at it, or attempted to take it from him and yet the Itahans, who pretend, and with good reason to more sprightly wits and sounder sense than the other nations of their time have lately bestowed the same title upon Aretin, in whose writings, saie turnd phrases set out with amart periods ingenious indeed but far fetched and fantastic, and the eloquence be it what it may, I see nothing in him above the ordinary writers of his time, so far is he from approaching the ancient divinity And we make nothing of giving the surname of great to princes who have nothing more than ordinary in them

Plutarch, in vitu e. 15 A necromancer v ho figures in "Amadis of Gaul."

CHAPTER LIT

OF THE PARSIMONT OF THE ANCIENTS

APPLIUS REQUIUS general of the Roman army in Afron, in the height of all his glory and victories over the Grattangmans, wrote to the Republic to acquaint them that a certain high he heal left in trust with his settle, which was in all but seven aeros of land, had run away with ill his instruments of husbandry and entreating fluctore that they would pleuse to call him home that he might take order in his own affairs, has this wife and children should suffer by this director. Whereupon the Sonate upported another to manage his bismess, caused his lowes to be made good, and ordered his family to be maintained at the public express?

The carrier and the carrier an

ships, went in embassy with no more than seven servantin his frum. The said that Homer had never more than
one. Plate three, and Zeuo, founder of the sect of Stors,
none at all. Thenine Graculus was allowed but fivepence
helipenap a day when employed as pubble numster about
the public affairs, and being at that time the greatest man
of Rome.

CHAPTER LIII

OF A SAMP OF CASAP

In a wall's metanes be too a little one betton upon one best all maj by the trait we spend in previous into oth rim we those in lates we should some precise of the maintain and decaying neveral the fabric of ours is compared to the assignment of strains of ours is compared to the assignment of the more of ours, and that we cannot exhibit our with of too in time one thing, and that we more own rime van lateries, thould deprive us the power to show what is most proper and we full or us. A very per lipse of this is the creat dispute that they exhibit a monget the plan copies of finding out them is successful, most that continues very and all of crailly continues without solution or accord.

> Dum abest qued avenus el ex uperam viletur (etem pert abut quum contigut illu l'avenus l'testis equa tenet

What cert is that falls into our knowledge and possession we find that it advises not and vestill part after thought come and unknown inspirud as those present do not sufficiently, not that in my judgment, they have not in them with result to do it but because we serve them with an untily and immoderate hasts.

Nam quam with the nd victum que Bagaint a us if per pur po car virina con istere tutara Omara juni terme mortalitas e-se partia, Divitus homine et honore et l'un le potente. Villuer augur besa natorina eveille reforma. Nec minus e-se donit constrain tranca arraya corda,

is flot which we desire seems the most desirable thing in the world than when we have got it we want something of c, it even the same thirst —LLCTFTHs in 1095

CHAP LIV

Atque ammun infestis com servire querelis Intellevit do vitum vas efficere mouni. On was ie illius vitio, corrumpat intus, Qui collata fores et commod i qui que venirent "1

Our appetite is irresolute and fickle, it can neither keep nor enjoy any thing with a good grace, and man concluding at to be the fault of the things he is possessed of, fills himself with and feeds upon the idea of things he neither knows nor understands, to which he devotes his hopes and his desires payme them all reverence and honour, according to the saving of Ciesar ' Communi fit vitio nature, ut myisis, Intrantibus itque incognitis rebus mages confidamus, tehe-

CHAPTER LIV

OF MAIN SUBTLETIES

THERE are a sort of little knacks and frivolous subtleties from which men sometimes expect to derive reputation and applause as poets who compose whole poems with every line beginning with the same letter, we see the shapes of eggs, globes, wings, and hatchets cut out by the ancient Greeks by the measure of their verses, making them longer or shorter, to represent such or such a figure Of the nature was his employment who made it his business to compute into how many several orders the letters of the

to For when he saw that almost all things necessarily required tor subsistence and which may render lite comfortable, we already prepared to their hand that men may abundantly attum wealth. hannur prose may resoure in the reputation of their children, vet that, notwithstanding every one has none the less in his heart and home anxieties and a mind enslaved by wearing complaints he am that the re-el molf was in fault, and that all good things which were brought into it from without were sport by its own nuperfections -- Iterates up 9

"The the common vice of nature that we at one, repose must combilines and receive the greatest apprehensions from things un-con, concerted and unknown '-D. Bella Cat I, at 4

3,6

alth bet might be transposed and found out that miredil le n unber menti ned in Plutarch I am mightilv pleas d with t) I amour of him who having a man brought bef re lin that had harned to throw a gram of millet with su h dexterity and assurance as pever to mi s the eye of A to the and being offerwards intreated to give something f r the reward or so rare a performance he pleasantly and in my opinion justly ordered a certain number of bushelof the same grain to be delivered to him that he might not want wherewith to exerci so famous an art evidence of a weak judgment when men ar prove of things for their being rare and new or for their difficulty where worth and usefuln as are not conjoined to recommend them

I come just now from playing with my own family at who could find our the most th ngs that hold by their two extremities as Sire which is a title given to the greatest person in the nation the king and also to the volgar ac merchants but never to any degree of man between. The women of great quality are called Dames inferior gentle women Demonstiles and the meanest sort of women Dames as the first. The cloth of state over our tables is not permitted but in the palaces of princes and in invern-Democratus and that gods and beasts had sharper sense than men who are of a middle form. The Romans were the same hal it at funerals and feasts. It is most certain that an extreme fear and an extreme ardour of courage equally rouble and relax the bells. The mckname of Trembling with which they surnamed Sancho XII. King of \avarre tells u, that valour will cause a trembling in the hmbs as well as fear. Those who were arming that I me or some other person who upon the like occasion was wont to be in the same disorder tried to compose him by represent

Alexander as may be een in Quintil Institut Orat, lib i eng 20 where he defines have organa, to be a certain unneces any unitation of art which really does no that good for harm but f a unprofitable and rediculous to we, the labour of that n on who had so perfectly learned to east small peas throu bitle eve of a ne-dle at a good distance that I e never mis ed one and was porth rewarded ment a us cad by Meran ler who can the per tormance, with a la bel or pea. -- Coorte. " Plutarch De Piarit Philo-oph. iv 10

CHAP LIV? OF VAIN SUBTLETIES ing the danger less he was going to engage himself in "You underst and meall," said he, "for could my flesh know the danger my courage will presently carry it into, it would sink down to the ground " The faintness that surprises us from frigidity or dishke in the exercises of Venus are also occasioned by a too violent desire and an immoderate heat Extreme coldness and extreme heat holl and roast Aris

totle says, that sows of lead will melt and run with cold and the rigour of winter just as with a vehement heat Desire and satiety fill all the gradations above and below pleasure with plin Stupidity and wisdom meet in the same centre of sentiment and resolution, in the suffering of human accidents The wise control and traumph over all, the others know it not these last are, as a man may say, on this side of accidents, the others are beyond them, who after having well weighed and considered then qualities, measured and judged them what they are, by virtue of a vigorous soul leap out of their reach, they disdain and trample them underfoot, having a solid and well fortified soul, against which the darts of fortune, coming to strike, must of necessity abound and blunt themselves, meeting with a body upon which they can fix no impression, the ordinary and middle condition of men are lodged betweet there two extremities, consisting of such as perceive exils feel them, and are not able to support them. Infancy and decrepatede meet in the imbecility of the bram, avarice and profusion in the same thirst and desire of getting A man may say with some colour of truth that there is an Abecedarian ignorance that precedes knowledge, and a doctoral ignorance that comes after it, an ignorance that

knowledge greates and begets, at the same time that it despatches and destroys the first Of mean understandings, little inquisitive and little instructed, are made good Christians, who by reverence and obedience simply believe and are constart in their behef. In the average understandings and the middle sort of capacities, the error of opinion is begotten, they follow the appearance of the first impression, and have some colour of reason on their side to impute our walking on in the old beaten pith to simplicity and stupidity, meaning us who have not informed ourselves by study The higher and nobler souls, more

solid and clear sighted in the up anoth r sort of true be h ser- wholy along and religious investigation of fruth have I tun I ad over and more mustrating light into the b in tur and have discovered the mysterious and divine s let f ur cel stasfe il polity, and set we sec some who by the millie ster have arrived at that supremis degree with mirrellous fruit and confirmation is to the atmost limit of Christian intelligence, and entor their victors with great structual consulction humble neknowle lement of the divine fivour reformation of manners and angular modesty. I do not intend with these to renk those others who to their themselves from all suspecton of their former errors and to satisfy us that they are sound and firm render themselves extremely indescreet and unjust in the carrying on our cause and blemish it with infinite reproaches of violence and oppression. The sample peasants are good t cople and so are the philosophers of whatever the present and alls them men of strong and clear reason and whose soul- are curiched with in ample instruction of profitable sciences. The mongrels who have disdained the first form of the ignorance of letters and have not been able to attain to the other (sitting betweet two stools is I and a great many more of us do) are dangerous foolish and imports nate, these are they that trouble the world And therefore it is that I for my own part retreat is much as Lean towards the first and natural station whence I so vanily attempted to rdvance

Popular and purels untural poess. Ins in it certain relies grees by which his may come into comparison with the greatst beauty of poetry perioded by art is we see in our Green villench ind the songs that are two-gree is from nations but his has no knowledge of any income science no so much as the use of writing. The middle sort of poesy between these two is gleraged of no vilne

honour or esteem

But seeing that the path once laid open to the frace I
have found as it commonly full, out that white we have
taken for a difficult exacts and a rane subject proves to be

The term posse for the first time, in the French language on this occusion. Montaigne created the expression, and indicated its nature. —ANDER.

nothing so and finit after the invention is once worm, if finds out an infinite number of parallel campiles. I shall out said this one—that, were these Resus of nime considerable enough to deserve a critical judgment at might then, I think, it all out that they would not much take with common and vulean capacities, nor be very acceptable to the singular and excellent vort of men, the first would not understand them enough, and the last too much, and so that may have much emiliar the minimum of the wind the wind have the first would not that was hever in the middle region.

CHAPTER LV

OF SMELLS

It has been reported of some, as of Alexander the Great, that their west calculd an odourferous anni, occasioned be some are and extraordinary constitution of which Plutarch and other hats. Been impusitive into the care-But the ordinary constitution of human bodies is quite otherwise and their best and diedged to elinent in to be essempt from smell. May, the swe-tness of each of the putter bratch has nothing in it of greatry reflection than to be without any offensive smell, like those of healthful children, which made Planties 3.1.

" Multer tum bene olet, ubi mbil olet "1

And such as make use of fine exotic perfumes are with good reason to be suspected of some natural unperfection which they endeadout by these offours to conteal

To smell, though well is to stink

" Rides nos, Correine, nil olentes Malo, quani bene olere, nil olete"

" "She smalls sweetest who smells not it all '--PLUTUS, Mastel, 1 3 11b

""Yor laugh at ne, Corumns, Legins: I am not scented I would, rather than smell sweet, not smell at all --MAPTIAL, in 55, 4

And classbere.

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I's theme may hope old, our lene comper elet

I am nevertheless a great lover of good smells, and a much il nun its the ill ones, which also I seent at a greater distas . I think then other men

> Name of the second seco Polygr - an priva har nin cubet hirens in airs Union conte per r. plu late at ene "

Or smalls the simple and natural seem to me the most pleasing Let the ladies look to that for 'tis chiefly their conerra amal the most profound larbara-m,' the Southern wemen after bathing were wont to powder and crust their fices and all their bodies with a certain odoriferous drug growing in their country, which being cleaned off, when they came to have familiarity with men, they were found perfumed and she! 'Tis not to be beheved how strangely all sorts of odours chave to me and how apt my alin to to malabe them. He that complains of nature that she has not furnished mankind with a vehicle to convey smells to the nose, had no reason, for they will do it themselves, especially to me, my very mustachios, which are full, perform that office , for if I stroke them but with my glove or handker hief the smell will not out a whole day they manifest where I have been and the close, luscious, devouring, viscid, melting kisses of youthful ardour in my wanton age left a sweatness upon my lins for several hours after And yet I have over found my self little subject to epidemic diseases, that are caught, either by conversing with the suck or bred by the contagnon of the air, and have c-caped from those of my time of which there have been everal sorts in our cities and armies. We read of Sociatos' that though he never departed from Athens, during the

^{1 &}quot;Posthamas, he who ever smalls at scents does not smell well." -Varral, if 12, 14

[&]quot;My no-e 1- quicker to scent a setul sore or a rank armipit, than a dog to smell out the ludden son '-Horace Epod vm. 4 "En la plus espesse butterne, "which Cotton singularly converts into "the wildest parts of this cry," and Coste follows him thither Diogenes Laerings, in S man.

CHYD TAI]

frequent plagues that infested that city, he only was never infected Physicians might I believe, extract greater utility from

odours than they do, for I have often observed that they cause an alteration in me and work upon my spirits according to their several virtues, which makes me approve of what is said, that the use of incense and perfumes in churches, so ancient and so universally received in all nations and religious, was intended to cheer us, and to rouse and purify the senses the better to fit us for contemplation

I could have been glad, the better to judge of it, to have tasted the culmary art of those cooks who had so rare a way of scasoning evolic odours with the relish of meats. as it was particularly observed in the service of the King of Tunis, who in our days' landed at Naples to have an inter-VIEW with Charles the Emperor His dishes were laided with odoriferous drugs to that degree of expense that the cookery of one peacock and two pheasants amounted to a hundred ducats to dress them after their tashion, and when the carver came to cut them up, not only the diningroom but all apartments of his palace and the adjoining streets were filled with an aromatic vapour which did not presently vaursh

My chiefest care in choosing my lodgings is always to avoid a thick and stinking air, and those beautiful cities, Venice and Paris, very much lessen the kindness I have for them, the one by the offensive smell of her marsher, and the other of her durt

CHAPTER LAT

OF PRAYERS

I PROPOSE formless and undetermined fancies, like those who publish doubtful questions, to be after disputed upon m the schools, not to establish truth but to seek it, and I

, 2

submit then to the judgments of these whose office starte r gulit a time riting, and a tions only but mo covir me erett i . Let what I her ut down mut with ore ton rapples at shall be of constructions and Englemele as amine sheet for land for land mine, as alsembland mit i if a thing shall be I and the uch ignor a 'or many may eached in the rhaps by contrary to the helver lut a ultra-ritions of the Cathelic Apo tolic and Roman Church into which I was been and in which I And yet always submitting to the authority of that near which has an abe let power over me I that rable vintur. to versibing as in traiting upon this proworts it i

I known that the I am wrong I it since I've parti c dar favour f the divine bounts a certain form of prayer has be not cribed and dietated to us will be word from the mouth of God Him If I have ver been of or mion that we ought to his a ru more frequent use thin wo set have and if I vere worthy to alve at the sitting down to and rising from our table at our rising from and going to lad and in every particular action wherein priver is u ed I would the Christians always make use of the Lord . Prayer if not alone set it heist always The Church mas he then and diversify privers according to the ne courts of our instruction for I know very well that it a always the some in substance and the same thing but yet such a privilege ought to be given to that priver that the people should have it continually in their mouths for it is most certain that all neces are petitions are comprel ended in it and that it is infinitely proper for all occasions. The the oping mayor I use in all place and conditions and which I still reject just ad of chin an, whence it ilso happens that I have no other so unturely by heart as that

It just now come into my mind whence it is we should derive that error of having recourse to Godin all our designs and enterprise to call Him to our assistance in all sorts of affairs and in all place where our weakne stands in need of support without considering whether the occasion he just or otherwise and to invoke His name and power in what state soever we are or action we tre engaged in howsoever vicious He is indeed our sole and migue protector and can do all things for us but though He is pleased to honour us with this sweet paternal alliance, He is, notwithstanding,

as just as He is good and mighty , and more often even uses His justice than His power, and favours us according to

that, and not according to our petitions Plato in his Luws ' makes three sorts of belief injurious

CHAP LVI

to the Gods, "that there are none, that they concern not themselves about our affairs, that they never refuse anything to our vows, offerings, and sacrifices" The first of these errors (according to his opinion), never continued rooted in any man from his infancy to his old age, the other two, he confesses, men mucht be oh tanate m

God's justice and His power are inseparable, 'tis in vain we myoke His power in an unjust cause. We are to have our souls pure and clean, at that moment at least wherein we pray to Him, and purified from all victous passions. otherwise we ourselves present Him the rods wherewith to chastise us , instead of repuring anything we have done amiss, we double the wickedness and the offence when we offer to Him, to whom we are to sue for paidon, an affection full of irreverence and hatrad Which makes me not very apt to applaud those whom I observe to be so frequent on their knees, it the actions nearest to the prayer do not give me some evidence of amendment and reformation,

> "Si, nocturans adulter. Tempora Saptonico velas adopeita cucullo "2

And the practice of a man who mixes devotion with an execrable hite seems in some sort more to be condemied than that of a man conformable to his own propension, and dissolute throughout, and for that reason it is that our Church demes admittance to and communion with men obstinate and incorrigible in any notorious wickedness We pray only by custom and for fashion's sake, or, rather we read or pronounce our prayers aloud, which is no better than an hypocratical show of devotion, and I am scandalis d

¹ Book at the beginning
2 "If a night adulterer, thou covered thy head with a Santonic
coul"—JULENAL, Sat vin 144 The Santonics were the people
couls "—JULENAL, Sat vin 144 The Santonics were the people
couls "—JULENAL, Sat vin 144 The Santonics were the Remembers of who inhabited Saintonge in France from whom the Romans derived the use of boods or cowls covering the head and face

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to -ee a man cro s him elf thrice at the Benedicite, and as often at Grace (and the more because it is a sign I have in great veneration and continual a c even when I vawn') and to dedicate all the other hours of the day to acts of malio avance and injustice. One hour to God the rest to the devil, a. if by comporation and compensation. 'Tis a wonder to see actions so various in themselves succeed one another with such an uniformity of method as not to interfere nor suffer any alteration even upon the very confines and passes from the one to the other What a prodigious conscience must that be that can be it quiet wi him itself whilst it harbours under the same roof with so agreeing and o calm a society both the crime and the ud_re '

A man who e whole meditation a continually working upon nothing but impurity which he knows to be so edious o Almigher God what can he cay when he comes to speak to Him . He draws buck but immediately fills into a relapse. If the object of divine justice and the pre-chor of his Maker did as he pretends strike and chartise his coul how short soever the repentance might be the very fear of offending the infinite Majes v would so often pu cent it self to his imagination that he would soon see himself master of those vices the are most natural and vehicinen in him. But what shall we say of those who south their whole cours of lite upon the profit and cm dumen of emwhich they know to be mortal How many trades "ul "ocations have we a lantered and countenanced amon "et uwho very essence is victor. And he that conf and lam if to me voluntarily told me that he had all he he time profes al and procused a religion on his origina damnal le and centrary to that he had in his hear only to to serve his credit and he honour of his crit lorm ats him ould be courage suffer a infamous a c nfee on 'Wh can min say to the divine justice upon this subject. Their rependence constitute in a visid board main't rejuration it has the colour of allegant a both t. God and man Are they so impulsation to surfreeme ion without

¹⁴ Now amont quard jo maille "all of Co on realism, text

satisfaction and without pentience? I look upon these as in the same condition with the first but the obsumes μ , not there so eavy to be overcome. This continuety and volubility of opunous so sudden, so violent, that they form an μ a kind of nurricel to me they present the with the state.

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of an indigestible agon; of mind It seemed to me a fantastic imagination in those who these late years past, were wont to reproach every man they knew to be of any extraordinary parts and made profusion of the Catholic religion, that it was but outwardly, main. taming, moreover, to do him honour forsooth, that whatever he might pretend to the contrary he could not but in his heart be of their reformed opinion. An untoward disease that a man should be so riveted to his own behef as to fancy that others amnot beheve otherwise than as he does. and yet worse, that they should entertain so vicious an opinion of such great parts as to think any man so on third, should profer in piesent advantage of fortune to the promises of sternal life and the menaces of sternal drima tion. They may believe me could anything have tempted my youth, the ambition of the danger and difficulties in the late commutions had not been the least metrics

It is not without very good reason, in my opinion that the Church interdicts the promiscious, indiscreet, and irreverent use of the holy and divine Psabus, with which the Holy Ghost inspired King David We ought not to mix God in our action , but with the highest reverence and caution, that poess is too holy to be put to no other usthan to every see the lungs and to delight our ears, at ought to come from the conscience, and not from the tongue is not fit that a prentice in his shop, amongst his vain and fra close thoughts, should be permitted to piss away his time and divert himself with such sacred things Neither is it decent to see the Holy Book of the Loly mysteries of our behef tumbled up and down a hall or a kitchen, they were formerly my steries, but are now become sports and 'Tis a book too serious and too venerable to he cursorils or slightly turned over the reading of the surpture ought to be a temperate and premeditated act and to which men should always add this derout preface sur um corda, preparing even the body to so humble and

L SOOR I

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for every one to fist but the study of select men set ap urt for that purpose and whom Almighty God has been pleased to call to that office and sacred function—the wicked and ignorant grow worse by it—Tis not a story to tell but a history to revere fear and adore. Are not they then pleasant men who think they have rendered this fit for the people's handling by translating it into the vulgar tongue? Does the understanding of all therein contained only stick at words D Shall I venture to say further that by coming so near to understand a little they are much wider of the whole scope than before A pure and simple ignorance and wholly depending upon the exposition of qualified persons wis far more learned and salutary than this vam and verbal knowledge which has only proved the nurse of tements and presumption And I do further behave that the liberty every one has

taken to disperse the sacred writ into so many idioms our mes with it a great deal more of danger than utility The Jews Mohammedans and almost all other peoples have reverentially espoused the language wherein then mysteries were first conceived and have expressly and not without colour of reason forbidden the alteration of them into inv other Are we assured that in Biscay and in Britting there are enough competent judges of this affair to establish this translation into their own language? The universal Church has not a more difficult and solemn judgment to make. In reaching and speaking the interpretation is vigue free mutable and of a piece by itself so tis not the same

thing One of our Greek historians justly censures the 15th he lived in because the secrets of the Christian religion were dispersed into the hands of every mechanic to expound and argue upon according to his own fancy and that we ought to be much ashamed we who by God's especial fix our cappy the p ire mysteries of jiety to suffer them to be profamed by the general rabble considering that the Gentales expressly fortad Socrates Plato and the other sages to maure mio or so much as to mention the things committed to the Prasts of Delphi and he says moreover that the factions

of princes upon theological subjects are armed not with zeal but furr, that zeal springs from the divine wisdom and justice, and governs itself with prudence and moderation, but degenerates into hatred and envy, producing fares and nettles instead of coin and wine when conducted by human passions And it was truly said by another, who, advising the Emperor Thedosius, told him, that disputes did not so much rock the schisms of the Church asleep, as it 1000ed and animated heresics, that, therefore, all contentions and dialectic disputations were to be avoided, and men absolutely to acquiesce in the prescriptions and formulas of faith established by the uncients And the Emperor Audronicus having overheard' some great men at high words in his palace with Lapodius about a point of ours of great importance, gave them so severe a check as to threaten to cause them to be thrown into the river if they did not deast The very women and children nowadays take upon them to lecture the oldest and most expenenced men about the eccless istical laws, whereas the first of those of Plato for bids them to inquire so much as into the civil laws, which were to stand instead of divine ordinances and, allowing the old men to confer amongst themselves or with the magistrate about those things he adds, provided it be not in the presence of voung or profane persons

A belong has left in writing that at the other end of the world there is an alc, by the uncents called Doscordes' abundantly fettie in all sorts of trees and fruits, and of an exceedingly healthful an, the inhibitants of which are Christians having churches and thats, only adorned with cozes without any other images, great observers of fasts and feasts, each purers of their tithes to the prests, and so chastes that none of them is permitted to have to do with more than one woman in his life, 's to the rest, so con-

^{&#}x27;Andronicus Commena, Nicetas, n. 4, who, however, mentions no Lappolius

2 Laws, Book i

Ocorrus Dishop of Silves, author of "De Rebus Gestis Lamn i

muchs regis I u itania

Non Zocotora
Nhat O-orus says is that these people only had one wife at a

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test with their condition, that convinced with the sat they know nothing of navigation, and so simple that their understand not one syllable of the religion they profess and when in they are so derout a thing incredible to such as do not know that the Pagains, who are so gradious diolaters know nothing more of their gods than their bare names and their statues. The amenda beginning of "Menalippias," a tragedy of Euripides, rin thus

"O Jupiter ' for that name alone Of what then art to me is known

I have also known in my time some men's writings found fault with for being purely human and philosophical, without my mixture of theology, and yet, with some show of reason it might on the contrary be said that the divine doctrine, as queen and regent of the rest, better keeps her state apart, that the ought to be sovereign throughout not subspliery and suffragan, and that, peradventure, gram matical, rhetorical, logical examples may elecuhere be more smitably chosen, as also the material for the stage, games, and public entertainments, than from so sucred a matter that divine reasons are considered with greater veneration and attention by themselves, and in their own proper style than when mixed with and adapted to human discourse, that is is a fault much more often observed that the divinewrite too humanly than that the humanists write not theologically enough Philosophy, says St Christotters has long been bousehed the holy schools, as an handmand altog ther uscless and thought unworths to look, so much is in passing by the door, into the sanctuary of the holy treasures of the celestial doctrine that the human was of speaking is of a much lower form and ought not to adopt for herealf the dignits and majesty of divine eloquence Let who will verbie indicay firaties talk of fortune disting, sceedent good and evil hap, and other suchlike phrases a corling to his own humour, I for my part propose fancie merely human and marely my own, and that simple as human frace and separately considered not as determined

The tards Treatise on Love c. 12.

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by any decree from heaven, meapable of doubt or dispute, matter of opinion, not matter of faith, things which I discouns of according to my own notions, not as I believ, according to God, after a lucal, notel real, and yet always after a very religious mannet as children preprie then exercises, not to instruct but to be mistructed.

And might it not be said, that an eithet enjourne all people but when an epublic prote-score of divinity to he very reserved an writing of telegon would earry with it a very good colour of tuillit und justice—and to me amongst the rest peradicarium, to hold my prating? I have been told that even those who are not of our Church me eviteless amongst themselves expressly for had the name of God to be used in common discourse, not so must be not way of metricular, exclamation, assertion of a truth, or comparison, and I think them in the right upon what occasion seever we call upon God to accompany and assist us, it ought always to be done with the greatest reviewe can determine

There is, as I terresther, a prissage in Xeanghon where it tells us that we ought so much the more soldom to call upon God, by how much it is hard to compose our sould to a degree of calmness, patence, and devotion as it ought to be in at such it time, otherwise our prayest are not only vain and fruith as but treeous. Forgive us, "we say, our trespieses, as a totager them that it tepses against its," while do we mean by this petition but that we prosent to God a soull after from all renorm and territoge? And we two, make nothing of involving God's assistance in our trees, and marting Him into our unjust deepens.

" Qua , met seductis, nequeus committere divis, "

the covetous man prays for the conservation of his vain and superfluous relies, the ambitions for refort and the good conduct of his fortime, the third calls Hum to his assistance, to deliver him from the dangers and difficulties that obstanct his wicked designs, or returns Hum thanks for the facility he has met with me cutting a man's threat, it the door of the house ren are going to storm or bree's timb for force of

a petard, ther fall to prayers for success, their intentions and hopes full of cruelty, avarice, and lust 'Hoc girur, one to Jous aurem impellere tentas,

Die agedum Stato proh Juppiter o bone, clamet, Juppiter 'At se.e non clamet Juppiter upse "

Marguerite Queen of Navarre, tells of a young prince, who though she does not mane him, is eastly enough by his great qualities to be known, who going upon an amorous assignation to he with an advanctie's uite of Paris, his way thinker being through a church, he never passed that holy place going to or returning from his pious exercise, but he always kneeled down to pray. Wherein he would employ the drune favour, his soul being full of such virtuous muchitations, I lewe others to judge, which, nevertheless, she instances for a testimony of singular discortion. But this is not the only proof we have that women are not very fit to treat of the closured.

nt to treat of incoogned arrans?

A frue prayer and religious reconciling of our elves to Almight, God cannot enter into an impure soul, subject 4b the very time to the deminion of Satur. He who calls 6do to his assurfance whilst in a course of tree does as if a cutpure should call a magistrate to help him, or like those who introduce the name of God to the attestation of a be

" Tacito mala vota susurro

Concipings 3

There are few men who duest publish to the world the prayers they make to Almighty God

"Hand envis promptum est, murmurque, humile que susurros Tollere de templis, et aperto vivere voto "?

I define to which you would sack to persurde Inpiter ask of Stans. What would be say? O Inpiter to good Impiter? and the cry. Think you Jupiter himself would not cry out upon it - Prising in 21.

In the Hertimeron Which Catte stranslates "It is by this proof only that a man may conclude a parallel &c.

We a haper our guilty provers — Let (No. V. 10). The first consenior for every one to large the growth matters out of the temple, and to give his via his to the publicar —PILSTES, in 6

and this is the reason why the Pethagorerus would have them always public and heard by every one, to the end thet might not prefer indecent or unjust petitions as this man

"Clare quan divit, Apello" Labra movet metudis andiri Pulcra Laveria Da mili fallere, da justum savetrisque videri, Noctem peccitis, et fedudiais objece milem

The gods severally punished the wicked players of Edipus in granting them be had prayed that his children might emongst the arselves determine this succession to his through in runs and was so insendle as to see humself taken at his most. We are not to pray that all things may go as we would have them, but ay most one unresult with purdence.

We seem, in truth, to make use of our prayers as of a kind of gibberish, and as those do who employ holy words about soiceries and magned operations, and as if we reckoued the benefit we are to reap from them as depending upon the contexture, sound, and magle of words, or upon the grave composing of the counterrace For laving the soul contaminated with concupracence, not touched with repentance, or comforted by any late reconciliation with God, we go to present Him such words as the memory suggests to the tongue, and hope from thence to obtain the remission of our sais. There is nothing so ease, so sweet and so favourable, as the divine liw it calls and mystes us to her, gunty and abommable as we are, extends her arms and receives us into her bosom, foul and polluted as we at present are, and are for the future to be But then m return, we us to look upon her with a respectful eye we are to receive this pardon with all grantude and schmission, and for that instant at least, wherein we address ourselves to het, to have the soul scamble of the ills we have committed and at emosty with those passions that sedured us to offend her, neither the gods an good men (says Plate) will accept the present of a wicked man

4. He first exclaims about, Apollo: Then genth moving his fearful to be heard he minimum: I have have an again to the first to decrease and elvest, jet all the while in appear held colon!—HOYALS, &p. 116. 60 Lancina was the coloders of these.

Immuns arum si tetigit manus, Son sumptuosa blandior hostra Vollivit viersos Penates Farre pio et sahente mica.

CHAPTER LVII

OF AGE

I CANNOT allow of the way in which we settle for ourselves the duration of our life. I see that the sages contract it very much in comparison of the common opinion what ' said the vounger Cato to those who would stay his hand from killing himself am I now of an age to be reproveded that I go out of the world too soon . And vet he was but eight and forty years old. He thought that to be a mature and advanced age considering how few arrase unto it And such as soothing their thoughts with I know not what course of nature promise to themselves some terrs by sond it could they be privileged from the infinite number of accidents to which we are by a natural subjection exposed they might have some reason so to do What an idle concert is it to expect to die of a decay of strength which is the effect of extremestinge and to propose to ourselves no shorter lease of life than that considering it is a kind of death of all others the most rare and very addom seen We call that only a natural death as if it were confrient to nature to see a man breal his neck with a fall la drawned in shipwreel be snatched away with a pleurist or the place and as if our ordinars condition did not expose us to these inconveniences. Let us no longer flatter our solves with these fine words we ought rather perilion ture to call that natural which is general common and universal

If a pure hand touch the alter the pure of a small cake and a few group of salt rull apply a chee off a led god in a the call is that a character of an end of a line at the call is a conficult of the conficult

To die of old age is a death rare, extraordinally, and singular, and, therefore, so much less natural than the others . 'tis the last and extremest sort of dying and the more nemote, the less to be hoped for It is, indeed, the bourn beyond which we are not to pass, and which the law of nature has set as a limit not to be exceeded but it is. withal, a privilege she is rarely seen to give us to last till then The a lease she only signs by particular favour, and it may be to one only in the space of two or three ages, and then with a pass to boot, to carry him through all the traverses and difficulties she has strewed in the way of this long career And therefore my opinion is, that when once forty years we should consider it as an age to which very few arrive For seeing that men do not usually proceed so far, it is a sign that we are pretty well advanced, and since we have exceeded the ordinary bounds which is the just measure of life, we ought not to expect to go much further, having escaped so many precipiess of death, whereinto we have seen so many other men fall, we should acknowledge that so extraordmary a fortune as that which has hitherto rescued us from those emment peuts, and Lept us alive beyond the ordinary term of hying, is not likely to continue long

'Tis a fault in our very laws to munitain this error these say that a man is not capable of managing his own estate till he be five-and twenty years old, whereas he will have much ado to manage his life so long Augustus cut off five years from the ancient Roman standard,' and declared. that thirty years old was sufficient for a judge Servius Tullius superseded the knights of above seven-and-forty venrs of age from the fatigues of war, 2 Augustus dis-missed them at forty-five, though methicles it seems a little unreasonable that men should be sent to the areside till five-and-fifty or sixty years of age. I should be of opinion that our vocation and employment should be as far as possible extended for the public good I find the fault on the other side, that they do not employ us early enough. This emperor was arluter of the whole world at maeteen, and yet would have a man to be thirty before he could be fit to determine a dispute about a gutter

1 Sustanus, 13 vita c. 12

CHAP LVII]

Aulus Gellius, x 28

For m part I believe our souls are adult at twent as much as they are ever life to be and as capable then as ever. A soul that has not by that tune given evident earnest of its force and writte nill never after come to prost. The natural qualities and virtues produce what the have of vigorous and fine within that term or never

a l pene das bicdas lawar , y leebins nou bicdas dasi q n.i.

as they say in Dauphine

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Of all the great human actions I ever head or read of of what not solver. I have observed both in former aged and our own more were performed before the age of that's than after and this offitness in the vore lives of the same in Max I not confidently instance in those of Hamibal and his great concurrent Scipno? The better half of their trees they have upon the globy they had acquired in their voiding great men after that the comparison of others but by no means in comparison of themselves. As to my own particular I do certainly behave that since that age both my understanding and my constitution have rather decayed them improved, and aethered rules that advanced them.

decayed than improved and retired rither than advanced The possible that with those who make the best use at their time knowledge and experience may increase with their years but viracity promptitude steadiness and other pieces of us of much greater importance and much more

essentially our own languish and decay

Lligam valida quassatini e t viribus evi Corpus et abilisa ceruferint virib is artis Cliu heat ingonium delirat linguaque monsque 2

Sometimes the hody first submits to age sometimes the mind and I have seen enough who have got a weakness in their brains before either in their legs or stomach and by how much the more it is a disease of no great juin to the sufferer and of obscurin symptoms so much greater is

and vigour chi ng a var the judgment then also halts the tongue trip and the mildo e — but merry in 4,2

If the thorn does not prick at its birth twill hardly ever prick at all.

When once the body's shaken by the victure of time Hood.